# THE JUDGMENTS of GOD UPON THE Roman-Catholick Church,

FROM

Its first Rigid Laws for Universal Conformity to it, unto its last End.

WITH

A Prospect of these near approaching Revolutions,

*VIZ.*

The Revival of the *Protestant* Profession in an Eminent Kingdom, where it was totally suppressed.

The last end of all *Turkish* Hostilities.

The general Mortification of the Power of the *Roman Church* in all Parts of its Dominions.

In Explication of the TRUMPETS and VIALS of the *Apocalypse*,

UPON

Principles generally acknowledged by *Protestant* Interpreters.

By DRUE CRESSENER, D. D.

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MVSEVM
BRITAN
NICVM

# TO THE KING.

SIR,

PROPHECIES *concerning publick Events near at hand, were uſed to be firſt communicated to the Prince, who was to have the firſt hand in their Accompliſhment. This gives Your Majeſty a Right to the Dedication of the Interpretations, which I here preſent. They come to bring You a Proſpect of a ſpeedy Revival of the Reformation where it has been extinguiſhed, which is from thence to go on continually advancing upon the Ruines of the Roman Church to her laſt end. And then Your Majeſty's peaceable Triumphs here muſt be concluded to be the immediate Hand of God out of the Cloud for the firſt opening of that Glorious Scene.*

A SIR,

# The Epistle Dedicatory.

SIR,

*The first discovery in this kind came from a worthy Man then under Your Protection; And this gave You an antecedent Claim to all the accessory improvements of it. His Attempt for want of a distinct settlement of the first grounds of it had the ill fortune in these parts to be received but as his Conjecture. The importance of the thing did thereupon inflame my Curiosity to enter upon a more strict Enquiry after the foundations of these hopes, having before been encouraged by some Learned Men in a Method, that I had chosen for securing the Explication of the more lightsome parts of the Prophecy.*

*In pursuance of this I have more distinctly stated the first Principles of the Grounds, that have been formerly given, and have added other Evidences to them, which seem more clearly to fix the beginning of this happy Revolution, than the light that the main Prophecy it self does offer for it.*

*But that which makes the faireſt promise of the near approach of this time, is, Your Majesty's unexpected success in these Nations, which has given a perfect new turn to all the Affairs of* Europe, *and in Concurrence with them does already show the World a plain Prospect of such a state of things*

*near*

*near at hand. It is manifeſt, That in all appearance the next cauſes are now in Action.*

*It is for this reaſon that I have found it neceſſary to look out for ſufficient Teſtimonies, that theſe Predictions were Penned long before Your Majeſty's Expedition into theſe parts. They would otherwiſe run the danger of being thought to be nothing but the Glozing Flatteries of an unſincere Pretender; Which Your known averſion for ſuch ſervile Artifices might aſſure me You would reject with Diſpleaſure.*

*But after ſuch Teſtimonies, if there be any ſtrength in theſe Interpretations, it may be of Uſe to Your Majeſty's Government to have them divulged before they come to be fulfilled. To thoſe, that believe them, they will be like a Voice from Heaven not only for preſent comfort to themſelves, but to call for their beſt aſſiſtance to Your Conduct; And what is it, that a Nation can think too much for a Prince, whom they believe to be deſigned by God for the Deliverance of his Church from the moſt deplorable Slavery, that ever was yet heard of, from the very ſhadow of Death, and of Hell it ſelf.*

*It is no hard thing,* Sir, *to have this generally believed of You. The defence of the Reformation is known to go inſeparably along with the Lineal deſcent of Your Illuſtrious Family. They have been called away from their Native Seats to watch continually*

*tinually for this very thing; And Your Majeſty's late removal into this Land in the time of ſuch a diſtreſs of the Neighbouring Churches*, as never Dan. 12. 1. was ſince there was a Nation, *ſeems to be chiefly to give You a convenient Poſt to be the Reviver of that oppreſſed Cauſe, which next under Heaven owed its laſt firm Setlement in the World to the Arms of one of Your Anceſtors of the ſame Name.*

*We have already ſeen Your Majeſty in thoſe Circumſtances of the Prophecy, which preſage the ſudden Accompliſhment of that promiſed Deliverance. We have ſeen You at the Head of almoſt all the* Rev. 11. 9, 10, 11, 12. *ſeveral kinds of* Peoples, *and* Nations, *and* Tongues, *that would not ſuffer the* dead Bodies of the Witneſſes *to be buried. We our ſelves were thereupon in a manner made the First-fruits from the Dead before their approaching* Reſurrection.

*The immediate Effect of this we ſee, is, that it not only cuts off all hopes of Aſſiſtance from the great Oppreſſor, but does alſo let looſe upon him the Forces of an abuſed Kingdom, at a time when he is going to be attack'd by ſuch a general Storm on all ſides of him, as can hardly be paralel'd in the Hiſtories of falling Empires.*

*After this it will be eaſie to believe, that Your Majeſty's appearance in behalf of the Oppreſſed muſt make their Adverſaries think of diverting the Fury of a Million of the moſt enraged of their Enemies within their own Bowels; eſpecially when the only way that they can hope to compaſs it by, is that, which will coſt them nothing,* viz. *A Liberty of their Religion. Though their hopes of any conſiderable ſucceſs in it may be never ſo vain, yet they will find themſelves forced to make tryal of it, when all other ways will but ſtrengthen the intereſt of an appearing Enemy. And then will the* Reſurrection of the Witneſſes *be accompliſhed.*

*Who can think that the* Gallican *Church will after that endure to be enſlaved any longer to thoſe Superſtitions, which they have long ſince nauſeated, and have forced their Conſciences to put falſe colours upon? This will make it eaſie to conceive, how the* Witneſſes *ſhould* aſcend *into the Throne, and, as the Prophecy concludes, How the whole Kingdom ſhould be converted without any violent Methods from the revived Reformation.*

*If we ſhould once ſee that happy Change, none would queſtion, but that ſo great an encreaſe of the Intereſt of the Reformation would ſoon bring on ſuch a* general mortification of the power of the *Roman* Church in all parts of its Dominion,

nion, *as would make it ſink by degrees into nothing.*

*All Men may ſee from Your Majeſty's publick Teſtimonies of it, how firmly Your Heart is ſet upon the Means, that do the moſt naturally tend to this end; And there ſeems to be as promiſing a concurrence of the Hearts of Your People towards it, which ſtill confirms the likelihood of the Event. That all Your Majeſty's Deſigns for this end may meet with as great Encouragements both from God, and Man, is the hearty Prayer of*

SIR,

Your Majeſty's

*March* 25. 1689.

Moſt Dutiful Subject

DRUE CRESSENER.

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Theſe

THeſe are to certifie, That this Commentary upon the *Revelation* of St. *John*, to the Nineteenth Chapter, was ſent to me by the Author, and read over by me, near a Year ago; when there was not ſo much as a Thought of what is ſince come to paſs in this Kingdom.

*March* 22. 168$\frac{8}{9}$.

*Simon Patrick*,
Dean of *Peterborough*.

THe Revolutions that are mentioned in the Title of this Book, were communicated to me in Letters from the Author, in the Year 1687.

*March* 22. 168$\frac{8}{9}$

*Henry Plumptre*.

*Charterhouſe, March* 25. 1689.

THis Treatiſe [concerning the Explication of the *Trumpets* and *Vials* of the *Apocalypſe*] was peruſed by me, to the Nineteenth Chapter of it, near a Year ago.

*T. Burnet*.

*March* 25.

*March* 25. 1689.

WE do teſtifie, That the following Papers, to the Nineteenth Chapter, were in our hands the laſt Year, when the Biſhops were ſent to the *Tower*, and then offered to *Lambeth*, in order to be Publiſhed.

*Tho. Paget*, D. D.
*Sam. Freeman*, D. D.

I Do atteſt, That what is contained in theſe Papers [concerning the Recovery of the Proteſtant Churches, and the final end of all Turkiſh Hoſtilities, and the general Mortification of the Roman Church in all Parts of its Dominion] was Written by Dr. *Creſſener*, and Tranſcribed by me in the Year 1687, in order to be Publiſhed.

*Joſh. Thompſon.*

THE

# THE JUDGMENTS of GOD UPON THE Roman-Catholick Church.

# SUPPOSITIONS AND THEOREMS.

TO avoid all troubleſome interruptions of the Attention, the Proof of every *Theorem* ſhould be cloſely attended to, when it comes firſt in order to be Read; But when the *Theorem* comes afterward to be cited to confirm any thing elſe, the Proof of it is to be ſuppoſed, and nothing to be then regarded, but the bare terms of it, and their force to confirm that which it is cited for.

Suppoſitions

## Suppoſitions for the Second Part.

Suppoſ. 1. THE *Beaſt, and the falſe Prophet are the chief Ruling Power of the preſent Church of* Rome.

Suppoſ. 2. *That the time, times and an half, the 42 Months, and the 1260 Days are all but divers names of one and the ſame ſpace of 1260 Years.*

Suppoſ. 3. *That the riſe of the Beaſt was before the Year 620.*

Suppoſ. 4. *That the Two Witneſſes in Sackcloth do repreſent the whole True Church of Chriſt, that is under the domination of the Beaſt.*

Suppoſ. 5. *That* Babylon *ſignifies the City of* Rome *in a ſtate of Eccleſiaſtical Domination.*

## THEOREMS.

Theor. 1. *The Woe of the ſeventh Trumpet deſtroys the power of the Beaſt.*

Theor. 2. *The* 144000 *are the True Church of Chriſt upon Earth.*

Theor. 3. *The* 144000 *are contemporary with the firſt times of the Beaſt.*

Theor. 4. *The* 144000 *are ſealed to ſave them from the Plagues of the Trumpets.*

Theor. 5. *The whole time of the Beaſt is within the time of the Trumpets.*

Conſeq. *The Kingdom of the Beaſt is an Object of the Trumpets during that Time.*

Theor. 6. *The Body of the Chriſtian Church is very much corrupted before the time of the Trumpets.*

Theor. 7. *The Plagues of the Trumpets do in that ſucceſſion fall upon all parts of the Church, that are corrupted in their time.*

Conſeq. *The Party of the Beaſt are ſome corrupt part of the Chriſtian Church.*

Theor. 8. *The Plagues of the Trumpets do affect the Dominions of the* Roman *Church all the time of the Beaſt.*

Theor. 9. *The Plagues of the Trumpets, the moſt heavy in their time upon the place where they fall.*

Theor. 10. *The Plagues of the Trumpets not capable of being taken in a literal ſenſe.*

Conſeq. *Theſe Plagues that fall in the time of the Beaſt, the heavieſt of any within that time to the places where they fall.*

Theor. 11. *The great Tribulation,* Chap. 7. *is neither the Judgments of the ſixth Seal, nor thoſe in the Trumpets.*

Theor. 12. *The great Tribulation is the ſame with the killing of the reſt of the Brethren in the fifth Seal.*

Conſeq. *The reſt of the Brethren in the fifth Seal is the ſame with the great multitude,* Chap. 7. 9.

*The*

# THEOREMS.

Theor. 13. *The Vengeance promiſed in the fifth Seal is the Plagues of the Trumpets.*
Theor. 14. *The Plagues of the Trumpets are not till after ſome univerſal Perſecution of the Church.*
Theor. 15. *The Martyrdoms of the fifth Seal are all paſt before the riſe of the Beaſt.*
Conſeq. 1. *The great multitude,* Chap. 7. 9. *is before the riſe of the Beaſt.*
Conſeq. 2. *All the Martyrs in the fifth Seal, both thoſe ſlain, and that were to be kill before the Year* 620.
Theor. 16. *All the Martyrs in the fifth Seal,* &c. *were killed under Heathen Roma Emperors.*
Conſeq. *The Martyrs in the fifth Seal were* all *that were killed from that time to t end of the Perſecution of* Rome *Pagan.*
Theor. 17. *The ſixth Seal is the change of the Pagan Government of* Rome *befo the end of all Pagan power in it.*
Theor. 18. *The Plagues of the Trumpets fall upon the ſame Nation, that killed the Ma tyrs in the fifth Seal.*
Conſeq. *The Plagues of the Trumpets are executed upon the Romans.*
Theor. 19. *The Saracens and Turks were two of the Woes of the laſt three Trumpets.*
Conſeq. 1. *The Saracens and Turks are the Woes of the fifth and ſixth Trumpet.*
Conſeq. 2. *The Turks are the ſecond Woe.*
Conſeq. 3. *The Plagues of the firſt four Trumpets muſt fall upon the Romans betwixt t end of the Pagan Emperors and the Year* 631.

Theor. 20. *The great City,* Chap. 11. 8. *is the ſame with* Babylon *the Great.*
Theor. 21. *The Streets of the great City are the Dominions of* Babylon.
Conſeq. 1. *The tenth part of the City is the tenth part of the Dominions of* Babylon.
Conſeq. 2. *The tenth part of the City is one of the ten Kingdoms, that were given to th Beaſt.*
Conſeq. 3. *The fall of the tenth part of,* &c. *is the Reformation of that Kingdom.*
Theor. 22. *The Roman Church continues in power after the Aſcenſion of the Witneſſes.*
Theor. 23. *The Aſcenſion of the Witneſſes is their advancement upon an Earthly Throne.*
Theor. 24. *The killing of the Witneſſes,* ver. 7. *is not the whole time of the Perſecution b the Beaſt.*
Theor. 25. *The killing the Witneſſes is the fierceſt Perſecution of the Church, and abou the end of the Beaſt.*
Theor. 26. *The killing,* &c. *a perfect ſuppreſſion at leaſt of the True Religion in all part of the Dominion of the Beaſt.*
Theor. 27. *The three days and an half,* ver. 9. *are at leaſt three years and an half.*
Theor. 28. *The Dead Bodies of the Witneſſes,* ver. 9. *cannot ſignifie literally.*
Conſeq. 1. *The Death of the Witneſſes cannot be a literal Death.*

Th

# THEOREMS.

Conſeq. 2. *The killing of the Witneſſes cannot be a general Maſſacre of the Proteſtants.*

Theor. 29. *The killing of the Witneſſes can be nothing but the Suppreſſion of the True Religion in* all *Parts of the Juriſdiction of the Beaſt.*

Theor. 30. *The killing of the Witneſſes is at an end, when the True Religion is ſuppreſſed in all places where the Roman Church is the National Religion.*

Theor. 31. *The killing of the Witneſſes does not extend to the whole True Church at that time in being.*

Theor. 32. *The Reſurrection of the Witneſſes,* Ver. 11. *is the reviving of the true Religion in ſome of the Dominions of the Roman Church, where it has been ſuppreſſed.*

Theor. 33. *The Reſurrection of the Witneſſes is not yet paſt.*

Theor. 34. *The Preaching the everlaſting Goſpel to every Nation,* &c. *Ch.* 14. 6. *is the Preaching up of a general Reformation of the Roman Church in the time of the Beaſt.*

Theor. 35. *The Hour of God's Judgments, Ver.* 7. *is about the ſame time with the preaching the everlaſting Goſpel.*

Theor. 36. *The Hour of God's Judgments,* &c. *is the beginning of the final ruine of the Roman Church.*

Theor. 37. *The preaching the everlaſting Goſpel not before the Proteſtant Reformation.*

Theor. 38. *The Vintage, Ver.* 19. *is the laſt Deſtruction of the Beaſt.*

Theor. 39. *The time of the patience of the Saints,* Ver. 12. *is the fierceſt Perſecution of the Church by the Beaſt, betwixt the preaching the everlaſting Goſpel, and the laſt end of the Beaſt.*

Theor. 40. *The time of the patience of the Saints the ſame with that of the killing of Witneſſes.*

Theor. 41. *The Harveſt,* Ver. 15. *is after the Reſurrection of the Witneſſes.*

Theor. 42. *The preaching the everlaſting Goſpel is the time of the Proteſtant Reformation.*

Theor. 43. *The Hour of God's Judgments,* Ver. 7. *muſt be near the firſt times of the Proteſtant Reformation.*

Theor. 44. *The ſeven Vials are an orderly ſucceſſion of Judgments upon the Beaſt to bring him to his ruine.*

Theor. 45. *The ſeven Vials cannot begin before the Proteſtant Reformation.*

Theor. 46. *The ſeven Vials and Trumpets do comprehend in them all the moſt conſiderable Judgments upon the Romans that are mentioned in the Prophecy, from the riſe of the Beaſt, to his laſt end.*

Theor. 47. *The Hour of God's Judgments is the beginning of the time of the ſeven Vials.*

Conſeq. *The ſeven Vials begin ſoon after the firſt times of the Proteſtant Reformation.*

Theor. 48. *The ſecond Vial is already poured out.*

*The*

# THEOREMS.

Theor. 49. *The Plague of the ſecond Vial was at an end, at the lateſt, at the Truce b*
*twixt the* Spaniards *and the* Dutch, *Anno Dom.* 1609.

Theor. 50. *The Plague of the third Vial ended with the Sweediſh War in* Germany.

Theor. 51. *The Plague of the fourth Vial is the Vexations of the Papal and Imperi*
*Party by the King of* France.

Conſeq. 1. *Every one of the Vials require many years to be fulfilled in.*

Conſeq. 2. *Every Vial ends at forty years diſtance from the preceding Vial.*

Conſeq. 3. *The fifth Vial is near at hand.*

Conſeq. 4. *The time of the Beaſt does end about the Year* 1800.

Theor. 52. *The third Woe falls wholly upon that part of the Roman Empire which is t*
*Empire of the Beaſt.*

Theor. 53. *The laſt act of the ſeventh Vial is the ſame with the laſt part of the third Woe.*

Theor. 54. *The Plague of the ſixth Vial is not till after the end of the ſecond Woe.*

Theor. 55. *The Plague of the ſixth Vial is all in the time of the third Woe.*

Theor. 56. *The Whole time of the ſeventh Vial is but the latter part of the time of t*
*third Woe.*

Theor. 57. *The Plague of the fifth Vial is not yet come.*

Theor. 58. *The third Woe is a continued advancement of the Church in all parts of t*
*Dominion of the Beaſt till the laſt end of his Power.*

Theor. 59. *All the Vials that are in the time of the third Woe, are parts of that Woe.*

Theor. 60. *The third Woe is nothing elſe but the Vials that are contemporary with it.*

Conſeq. *The beginning of the third Woe is the firſt of the Vials that are contempora*
*with it.*

Theor. 61. *The Slaughter and Converſion of the Enemies of the Witneſſes,* Chap. 11. 1
*is at the concluſion of either the fourth or the fifth Vial.*

Theor. 62. *The Slaughter and Converſion,* &c. Ch. 11. *is but in one particular part*
*the Dominion of the Beaſt.*

Theor. 63. *The Slaughter and Converſion,* &c. Ch. 11. *is no part of any of the Vials.*

Theor. 64. *The Plagues of the Vials fall not upon one particular part only of the Domini*
*of the Beaſt.*

Theor. 65. *The Plague of the fifth Vial is an eminent Humiliation of the power of th*
*Beaſt in all parts of his Dominion.*

Theor. 65. *The whole Plague of the fifth Vial is within the time of the third Woe.*

Conſeq. 1. *The ſecond Woe is the Turkiſh Empire.*

Conſeq. 2. *The beginning of the Plagues of the fifth Vial is the beginning of the third Woe.*

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# THE PREFACE.

IN all my deſigns for the interpretation of the *Apocalypſe*, I have as much as I could avoided all diſpute about the *different ways*, that Proteſtants have fancied in their applications of the Prophecy to the Church of *Rome*; And have inſiſted every where upon the things in which they generally agree in that way. My firſt attempt in this way was to demonſtrate the main concluſion in which they all agree; And this laſt does from their general agreements together, as its Principles, and Foundation, deduce the Interpretation of the Reſt of the Prophecy, which uſed to be always confined to the fancy, in which every Interpreter differed from the reſt about the particular nature, and firſt *Epocha* of that, which is called the Beaſt.

By this it appears, that as the firſt of theſe deſigns muſt be chiefly aimed at the *Romaniſts*, ſo this on the contrary can have no diſpute with them. For it goes upon ſuch ſuppoſitions, as they do wholly reject; The following Interpretations are therefore intended only for ſuch Proteſtants, as think they have reaſon to be ſatisfied, that the preſent *Roman* Church is the great object of this Prophecy.

The Reaſon, why this *Second Part*, does precede the other, is, becauſe the World is tollerably ſatisfied of the truth,

that the former does design to confirm; And alſo because This does contain predictions in it, that may begin to be accompliſhed ſoon after that they are publiſhed.

My buſineſs in it is, to explain, and apply the matter of the Trumpets, and Vials, and ſuch parts of the Prophecy, as are implicated with them; and that which I chiefly aim at in the doing of it, is to proceed in a cloſe, and diſtinct order of deductions from Principles generally acknowledged by Proteſtant Interpreters.

*By acknowledged Principles* I prevent the perplexities, that the different Schemes, and Principles of Interpreters do fill Men with, and which affright the greateſt part of thoſe, that are otherwiſe curious enough, from the peruſal of any thing of this nature; And *by cloſe and diſtinct Reaſoning* from them, I would remove the fears of that looſe, and wild liberty of fancy, and talk, which is no unordinary infirmity of diſcourſes on this Subject, and which has prejudiced the moſt judicious againſt any thing, that can be offered them in *this kind.*

This has forced me to follow the ſame courſe which the firſt Mathematicians took about the Elements of Geometry; And that was to lay down thoſe Propoſitions firſt, which they ſaw to be neceſſary for the proof of that truth, which they were in queſt of, without any regard to the critical method, that it ſhould be delivered in as a particular ſcience; ſo alſo have I here begun from ſuch Principles, as I found neceſſary to the proof of my concluſion in any part of the Prophecy, without much regard to the continued order of the Viſions.

It is therefore very requiſite for the eaſier underſtanding of this part, to have a general Idea of the terms here uſed from either Mr. *Medes*, or ſome ſuch Proteſtant Interpretation, And to bring ſuch an attention, as Mathematical Sciences do generally call for.

Some Readers will be forthwith apt to judge from hence, that I ſeem here to pretend to a Mathematical Evidence about ſuch matters, as they conclude to be uncapable of any certain explication.

But I am as uncapable of ſo vain a confidence; I am well ſatisfied of the impoſſibility of any ſuch degree of evidence in the Interpretation of almoſt any Writing; And it has been ſo ordinary, and frequent a thing with me to correct the moſt promiſing ſhows, that I have had, of aſſurance in theſe things; and I am ſo ſenſible of the great variety of faces, and of the intricate complications of the Schemes of the Prophecy with one another, that I ſhall never be in danger of pretending to any thing like to that which is ſtrictly called Demonſtration; ſo that if ſometimes I be found to uſe that word, I can intend no more by it, than a ſeeming cogency of proof in diſtinction to a looſe conjecture.

The Reaſon why I took that ſevere Method, was the great diſſatisfaction I found in the ſtrange liberty of imagination, that I ſaw taken in theſe kind of Interpretations, where the whole Body of them is ordinarily nothing but a Syſteme of concinnities and congruities, without any tollerable evidence for the Application, and almoſt every ſentence full of arbitrary ſuppoſitions in it. Of theſe I ſaw there might be as ma-

ny varieties, as there were ingenious and contriving heads, of which infinite inſtances might be *given.*

On the other ſide I looked upon the *Apocalypſe* to be far the moſt important and coherent Prophecy, that ever was delivered for the inſtruction, and for the comfort of the Church to the end of the World; And as it is at preſent loſt to us in the dark Schemes, in which it is wrapped up, ſo the only way to make it appear again, as the Word of God to *us*, is to prove, and not to gueſs at, the meaning of it.

This I have here endeavoured to do, *by* laying down Principles, that are generally aſſented to by the beſt Interpreters of that Church, which we own, *and by* a diſtinct proceſs of deductions from them apart by themſelves, for the clearer diſcovery of the ſtrength of the proof, which muſt have been much more implicated, and confuſed in a continued diſcourſe. The variety of the Schemes, and the remote relations of things to one another, and the long ſeries of conſequences, that is required in the reaſoning about them, made me think it neceſſary to give a diſtinct view of every concluſion alone by it ſelf; Which does more clearly ſhow the connexion of what is truly deduced, and makes it more eaſie to diſcover the weakneſs of a miſtake.

But yet it muſt be allowed, that there is a great difference in the ſtrength of ſeveral of theſe concluſions, and ſome are more apparently looſer than others. And where I could not ſee any clear bottom to proceed upon, I have either left them in their incertainty, or have uſed a more free and continued diſcourſe about them. And theſe are ordinarily applications of Hiſtory, or conjectural Inter-

pre-

pretations. But yet I believe it will ordinarily be found, that where I have declared for any of that kind, I have endeavoured as much as I could to imitate the ſame kind of caution, that I have done in the other. One inſtance of which is that Latitude of application, which I ſometimes leave things to, where there ſeems to be no clear grounds for a determination. This I fear will as much diſpleaſe ſome for the ſcepticalneſs of it, as the former will do others for the niceneſs, and ſeverity of the proceſs.

But I hope the free, and ingenuous Readers will approve of the reaſons of both; And upon that account, if I ſhould be found ſometimes to fail of what I intend, will pardon the overſights, that I may be diſcovered by the more ſagacious to have fallen into amongſt the intricate mazes of theſe Viſions. I can aſſure them it is no eaſie matter for any man of free thoughts to keep himſelf from many ſlips, and inadvertencies in theſe things.

I think, I may juſtly be allowed to have taken more care to clear the firſt foundations of theſe matters, and to carry on the explication of them in a more diſtinct and coherent order, then has yet been attempted; And the incitation, that I may chance thereby to give to others, that are more able to do it better, as well as the uſe of mine own beſt endeavour to be publickly uſeful in it, may not only atone for my defects, but procure me the favourable opinion of all, that conſider how eaſie it is to wander, when one goes out of the beaten Road in this obſcure Wilderneſs.

It cannot but be expected, that ſo different a method from what has been uſed, muſt have as different

rent effects in reſpect of the applications of the Prophecy. And I muſt own, that though I generally prefer Mr. *Medes* critical expoſition of the words, yet I could hardly ſettle upon any of his applications without new grounds for them.

Of this kind will the application of the two firſt Woes and their characters appear to be, which was before but lightly gueſſed at, and never ſatisfactorily evinced. This I mention in particular, becauſe upon that does all the Interpretation of the reſt of the Trumpets ſeem to depend.

The ſame may be ſaid of the applications of the fifth Seal, the only key to open that part of the Prophecy, which yet was never before confirmed upon any tollerable evidence.

This may excuſe the great niceneſs, that I have uſed in thoſe two points. Others no queſtion may make the proof ſhorter; But moſt of thoſe that think ſo, may alſo poſſibly find themſelves, as much diſappointed, as I was when they come to try it with any accuracy. However I found this advantage from digging ſo low for my foundation, that it diſcovered many new truths to me about ſome particular Schemes, which forced me to depart from Mr. *Mede* in almoſt all the ſeries of the Prophecy; And this alſo upon that great Rule of all accountable Interpretation, which he himſelf has appeared for, *viz. That the literal ſenſe be adhered to without evidence for another.* Upon this do I eſtabliſh the order of Events according to the order of the Schemes in the Text, where there is no cogent proof of their being anticipated, or tranſpoſed.

From hence I conclude the time of the Martyrs with *White Robes* (Chap. 7, 9.) to be the ſame with the

the *Reſt*, that were *to be killed within a little ſeaſon* in the fifth Seal, and therefore before the Trumpets. As alſo the time of the Conquerors (Chap. 15. 2.) to be juſt before the pouring out of the Vials, and after the ſight of the Judgments of them in the firſt Verſe.

From hence alſo do I draw the Links of that Chain, that I have demonſtrated in the 14*th* Chap. which is one of the moſt uſeful diſcoveries for clearing up the Order of all the Events in the latter times, which we meet with in the other Chapters. Monſieur *Jurieu* muſt indeed be allowed to have given the World the firſt Alarme of the death of the Witneſſes at this preſent time. But the chief ſtrength of that concluſion, in reſpect of the time to which it is confined, does lye in the order it is found in, in the 11th Chapter before the paſſing away of the ſecond Woe, and from the place, that the great Perſecution is found to have in the 14*th* Chapter, after the Reformation *Theor.* 39.

Without theſe boundaries, that Prophecy is left looſe to the different acceptations of the terms in which it is deſcribed; But by the fixed period that the Prophecy gives to the continuance of the ſecond Woe, the Reſurrection of the Witneſſes is confined to theſe preſent times. Whatever ſtrength the grounds, that *Monſieur Jurieu* gave, may have in them, it is certain, that they were not much regarded in theſe parts, but amongſt his own Country-men; Which does ſufficiently juſtifie the pains that I have taken to clear up the foundation, that he depended upon, and to add a new proof of mine own.

My Appearance at this time in this prediction may by ſome be apprehended to be but a politick con-

conjecture from the present State of Affairs, which at this time do seem very plainly to point out such a revolution in the Kingdom of *France*, which in all humane appearance can no ways be hindred. And to strengthen the Presumption, that may be taken for the belief of this Prophecy from my Concurrence with others in it upon new grounds, it is convenient to remove this apprehension.

I have sufficient Testimonies, that these things were wrot long before the least appearance of any lightsome circumstances in behalf of the Reformed Churches, and that they were offered to the publick at a time, when there was the thickest Cloud over them in almost all Parts of *Europe*. My Lord of St. *Asaph* can testifie, that they were in his hands a little before the Bishops were sent to the *Tower*. And I was much pleased to hear his Lordship upon the same grounds speak with such assurance in that place, that there could be no extinction of the Reformation in these Parts, at that very time, when all were in astonishing Apprehensions of the issue of his Imprisonment.

But long before this I had communicated the same with my new grounds for it to my Worthy Friends, the Dean of *Peterborough*, and *Henry Plumptre* Esq; To whose peculiar Zeal for the Interest of the Reformation, I owe next under God the chief motive to my undertaking of this part of the Prophecy. And all my Friends can testifie with what confidence I did remove the fears of Bishop *Ushers* Prophecy, and of any general Persecution among us, when to all outward appearance there seemed to be the greatest likelyhood of it.

But

But yet I never accounted the grounds of any of theſe particular Events ſo neceſſary, as thoſe that Proteſtants generally agree in for fixing the main Object and concern of theſe Viſions to the Church of *Rome*. And therefore, tho theſe Predictions ſhould fail, yet that will not prejudice the ſtrength of the main Concluſion, becauſe there is no ſuch immediate connexion betwixt them, as to make it neceſſary for them to ſtand and fall together.

FOR the preſent Satisfaction of thoſe who may queſtion the grounds of thoſe Suppoſitions upon which theſe Papers do wholly rely, from the Authority of *Grotius* and Dr. *Hammond*, who have diverted the Scene of theſe Viſions from the Church of *Rome*, it will be convenient here to tranſcribe the contrary Authorities of the moſt zealous and judicious Interpreters of the Church of *Rome*, concerning the chief Foundations of the *Grotian* Interpretation, for the intereſt of their Cauſe.

It would be infinite to tranſcribe all the Contrarities of the *Romaniſts* to this way. And therefore I will only pick out thoſe Paſſages wherein they cenſure all the moſt conſiderable Foundations of it, as the Imaginations of none but Madmen, of Men of no ſenſe in them, or of ſuch as are perfectly blind, or that ſay things that never any did own before ſince the writing of the Prophecy, or ſuch as are againſt the common Stream of all conſiderable Interpreters, Jews and Chriſtians, Ancient and Modern, or the contrary to which is manifeſt and unqueſtionable, or which no Man of ſenſe can doubt of.

To begin with that which is the moſt neceſſary to the *Grotian* way.

1. It was neceſſary for *Grotius* to deny, That the Beaſt in the *Revelations* was the ſame with the fourth Beaſt in the 7*th*. of *Daniel*. For then it muſt have con-

tinued till the ſecond coming of the *Son of Man*, whereas he makes his Beaſt to be at an end long before. And therefore ſince the Beaſt in the *Revelations*, is agreed by him to be the *Roman* Empire, he makes the fourth Beaſt in the *7th.* of *Daniel*, to be a part of the *Grecian* Monarchy, of which the third Beaſt there is only the firſt Appearance.

NOW hear what the moſt Eminent of the *Roman* Interpreters ſay to this.

The Jeſuite *Malvenda* (who ſeems to have been the moſt laborious in this Subject) ſpeaking of this under the name of *Porphyries* Opinion, *pag.* 222. *de Antichriſto* (a) St. *Hierom*, ſays he, and others do moſt clearly demonſtrate, That *Porphyries* Opinion is a *perfect Madneſs*. —— For All find it to be *unqueſtionable*, as well Jews as Chriſtians, That the third and fourth Beaſt are two very diſtinct Beaſts; ſo that he ought without all queſtion, to be accounted *A Man of no ſenſe in him*, that can think otherwiſe.—Again, That the fourth Beaſt is the *Roman* Empire, is very certain and *commonly* agreed upon by *all* that profeſs the Name of *Chriſt*.— And that the Reader is therefore to be brought into the *Common Road* and the *Kings High-Way*.

(a) Porphyrii *Sententiam eſſe apertiſſimum delirium S.* Hieronymus *& alii Clariſſimè demonſtrant.*——*Omnes enim exploratiſſimum habent, cum Hebræi, cum Chriſtiani tertiam & quartam Beſtiam eſſe diſtinctiſſimas.*——*Ut* inſanæ proculdubio Mentis *ſit, qui ſecus ſentiat*, ibidem.—— *Quartam Beſtiam eſſe Romanum Imperium certum & pervagatum eſt apud Omnes Chriſtiani Nominis Profeſſores.*——— *Reducendus eſt* (*Lector*) *in Viam Regiam, & rectiſſimam.*

The Jeſuite *Viega* in his Comment upon the *13th.* Chapter of *Apocal. Sect.* 1. (b) It is to be known for the Explication of this place, That there was a Viſion like to this, ſhewn unto *Daniel* in his *7th.* Chapter, (*viz.* about the fourth Beaſt there,) —— Which Beaſt according to the *Common Opinion* of the *Learned*, is the *Roman* Empire. The

(b) *Pro hujus loci Expoſitione ſciendum eſt* Danieli *cap.* 7. *Similem quandam oſtenſam fuiſſe Viſionem* ——*Quæ* Beſtia *juxta* Communem *Doctorum* Sententiam *eſt Imperium* Romanum.

The Jeſuite *Alcaſar*, who (as *Cornelius à Lapide* informs us, *Prolegom* in *Apocal.*) had ſpent twenty Years in compiling his Comment upon the *Apocalypſe*, and ſeems to make it his buſineſs to correct all the Weakneſſes of the other Commentators, ſays thus in *Comment* in *Cap.* 13. *Apocal. Sect.* 5. (c) *It cannot be denyed*, but that by this Beaſt with the Ten Horns, there is an Alluſion to the fourth Beaſt in the ſeventh of *Daniel*, — which does *manifeſtly appear* to be a Figure, and Symbol of the *Roman* Empire.

(c) *Negari non poteſt quin in hâc Beſtiâ* 10 *Cornuum alludatur ad quartam Beſtiam* Danielis.— *Quam eſſe* Romani *Imperii Figuram, ut Symbolum* Liquido *Conſtat.*--- *Beſtia quarto* Danielis, *per quam Evidens eſt Imperium denotari* Romanum.

So alſo on the 12*th.* Chapter of *Apocal.* The fourth Beaſt in the 7*th.* of *Daniel*, which *it is evident*, does ſignifie the *Roman* Empire.

The Jeſuite *Pererius* upon the 7*th.* of *Daniel*, *v.* (d) The fourth Beaſt, as *All do interpret it*, and *as the Thing it ſelf does declare it*, is the Image of the *Roman* Empire.

(d) *Quarta Hæc Beſtia, ut* Omnes *Interpretantur, & ut Res ipſa Loquitur, Imaginem referebat* Romani *Imperii.*

But *Grotius*'s Interpretation of (e) the *Son of Man* to be the *Roman* People, *v.* 13. *c.* 7. *Dan.* is beyond all their Cenſures, becauſe it was never broached by any before; And we have the Judgment of the High Prieſt of the Jews, That to apply it to any but to the true *Meſſias*, is *Blaſphemy*, Mat. 26. 65.

(e) Grotius in *v.* 13. *Cap.* 7. Dan. *Filius Hominis*] *id eſt Populus* Romanus.

2. The next great Foundation of the *Grotian* Scheme, is his explaining the ſeven Heads of the Beaſt to be ſeven ſingle Emperors, becauſe ſaid to be ſeven Kings, *Cap.* 17. *v.* 10.

But the Jeſuite *Ribera*, one of the moſt Judicious of all the *Roman* Interpreters, admires him for his Affected Singularity in this. In his Comment upon the 17*th.*

Chap. *Apocal. Numer* 15. (f) If any one ſhould think (ſays he) that theſe ſeven Kings are but ſeven ſingle Perſons, let him know in the firſt place, That *All Expoſitors* have made account, that in every one of theſe there are a great many comprehended, and that *never any Man* but *Victorinus*, did take them for ſeven ſingle Perſons, whoſe Opinion *All do deſervedly cry out againſt.*——

(f) *Quodſi cui durum videtur in uno Rege multos ſignificari,* —— *Putatque Septem eſſe tantum, is primùm ſciet* Omnes Expoſitores *intelleXiſſe in ſingulis horum ſeptem multos comprehendi,* Neminemque *ſeptem tantum Homines eſſe dixiſſe præter Victorinum, cujus Sententiæ Merito* Omnes *Refragantur.* —— *Poſtremo intelligat non eſſe inuſitatum in Scripturâ, ut in uno Rege multi ſimiles, & quaſi ejuſdem Corporis ſignificentur quod eſt ſumme obſervandum. Nam* Dan. 8. *legimus. Ecce Aries.* —— *Nec diſſimile & illud,* Jeremiæ 25.

And then next let him underſtand, That it is *ordinary* in Scripture, by one King to ſignifie many of the ſame Kind, and as it were of one and the ſame Body, which is more eſpecially to be obſerved: So in *Dan. cap.* 8. *The Ram,* &c. So *Jeremiah, cap.* 25. *And ye ſhall ſerve the King of* Babylon *ſeventy Years.*

3. *Grotius* makes a great Advantage of making the Term of the Beaſt to ſignifie different Things in every different Show of it.

For this He meets with this laſh from *Malvenda*, in reſpect of the Show of the Beaſt, in the 11*th.* and 13*th.* Chapters, *pag.* 226. *de Antichriſto.* (g) *No Man in his Wits,* ſays he, *can doubt, but that the Beaſt in the* 11*th. Chapter, and that in the* 13*th. are the ſame Beaſt.*

(g) *Eandem fuiſſe Beſtiam* Nemo Sanæ Mentis *poterit dubitare.*

And in reſpect of the Shows of the Beaſt in the 13*th.* and 17*th.* Chapter, he has this rub from *Alcaſar*, in *Cap.* 13. *Apoc. v.* 1. (h) *For it is certain,* ſays he, *That the Beaſt out of the Sea,* (Chap. 13.) *and that Beaſt upon which* Babylon *ſits,* (Chap. 17.) *are but one and the ſame Beaſt,* as *Hierom* does expreſly affirm, and as we ſhall in its place *demonſtrate.*

(h) Certum *namque eſt maris Beſtiam de quâ in hoc capite & Beſtiam illam cui* Babylon *inſidet* (cap. 17.) *eſſe unam eandemq; Beſtiam, ut diſerte* Hieronymus, *& ſuo loco demonſtrabimus.*

So

So alſo in his Comment upon the 17*th.* Chap. *Apocal. Diſputat.* 10. Speaking of the Opinion of thoſe that did diſtinguiſh betwixt the Beaſt of the Sea in the 13*th.* Chapter, and that in the 17*th.*

(i) *But for my part I take it for undoubted, That the Beaſt upon which the Woman here ſits, is the ſame with the Beaſt out of the Sea,* deſcribed in the 13*th.* Chapter.

(i) *Verumenimvero pro Comperto habeo, Beſtiam cui Mulier inſidet, eandem eſſe cum Maris Beſtiâ, quæ* cap. 13. *deſcripta eſt.*

4. To fix the Application of the Characters of the Beaſt in the 11*th.* Chap. *Apoc.* to the firſt Times, it was neceſſary for *Grotius* to underſtand the Judgment of the Dead at the 18*th.* verſe, to be nothing but the Revenging of the Cauſe of the Martyrs of thoſe Times.

But *Ribera* ſets this mark upon him for it, (*Comment* in *Cap.* 10. *Apoc. Numer.* 20.) upon a mention of that part of the 11*th. Chap.* (k) *He is* blind, ſays he, *that does not ſee, that theſe things cannot come to paſs before the Ruine of Antichriſt, and the Times of the laſt Judgment.*

(k) Cæcus *eſt, qui non videt Hæc niſi poſt interitum Antichriſti, & tempore judicii non futura.*

5. One of the greateſt Motives that *Grotius* had, to make him fancy the ſeven Heads to be but ſeven ſingle Perſons, was, Becauſe the time of the chief Actions is ſaid to be but fourty two Months or three Years and an half. For this length of time is mentioned in five ſeveral places of theſe Viſions, and yet (l) *Alcaſar* does poſitively determine about theſe three years and an half, that they muſt *neceſſarily* be underſtood in a Myſtical Senſe, to anſwer the nature of a Myſtical Prophecy, as this is. According

(l) Alcaſar *in v.* 2. *cap.* 11. *Apocal. Notatione quartâ. Quamobrem* Neceſſe *eſt ſpatium trium annorum cum dimidio eſſe myſticum, id quod* Exigebat Ænigmatis *ratio.*

*Item in v.* 2. *cap,* 11. *Ante Notation.* ---*veruntamen quemadmodum dimidia hora, cap. octavo, & quinque menſes, cap. nono, non ſunt in ſenſu proprio deſumpta, ſed Myſtico, ita etiam convenienter ad* Apocalypſeos *Contextum* Accipiendi *ſunt hi* 42 *menſes in ſenſu Myſtico, non proprio. Etenim accipere Hos numeros Dierum aut menſium, ut ſonant, id quidem* Nequaquam *ſtylo ænigmatico quadrat.*

as

as we ſee the half hour in the 8*th.* Chapter, and the five Months in the 9*th.* Chapter, to be taken; which he ſays, are an Inſtance in the Prophecy, to direct us to the Myſtical Uſe of Time in all other places of it. And to take the Days and Months in their literal ſenſe, he ſays, Is *not at all* ſuitable to an Ænigmatical Style.

6. Dr. *Hammond* upon thoſe words, *chap.* 1. *v.* 1. *Apoc.* ——Things which muſt ſhortly come to paſs, ſays, That thoſe Words were to him the Key for the whole Prophecy, and thence does confidently determine, That the Viſions of the *Apocalypſe*, were to be fulfilled very ſhortly after the Delivery of the Prophecy.

Not to mention the inconſiſtency of this with the Doctors Interpretations of the Ten Horns 200 Years after, and of the 1000 Years after that in the 20*th.* Chapter, together with his Application of *Gog* and *Magog* to the *Turks* after thoſe 1000 Years;

See what ſmall Account *Ribera* makes of the ground of this confidence upon thoſe very ſame Words: —— He ſays, (m) *It is a common ordinary way of Speech, and the Cuſtom of Scripture, To ſay of Things that were ſhortly to begin, that they ſhould ſhortly come to paſs, tho they were not ſhortly to be finiſhed.*

(m) Ribera *in cap.* 11. *v.* 1. *Apocal. Numer.* 5. *Id quod incipitur jam fit. Cum ergo illæ Perſecutiones*, &c. *cito incipi deberent, rectè ait, Quæ oportet fieri cito, etſi non cito eſſent finienda.* Ita probat Communis conſuetudo Sermonis, & conſuetudo Scripturæ.

This ſharp and ſevere Cenſure of all the main Foundations of the *Grotian* Way from the Mouth of that Party, whom it does moſt oblige, does ſufficiently juſtifie the ſame kind of Sentence, that has been paſs'd upon it by the moſt ſagacious of the Proteſtant Interpreters, who cannot but look upon *Grotius* in moſt of the obſtruſe parts of Prophecy, as moſt affectedly ſingular; and to that degree in ſome places, as to make him one of the moſt apparent Inſtances

of

of that old obſervation, *Nullum Magnum Ingenium ſine mixturâ.*

I will therefore now venture to conclude, That the Authority of *Grotius*, and Dr. *Hammond* will not much prejudice any Proteſtant againſt the Suppoſitions, which are at firſt laid down as the Baſis of theſe Interpretations.

But if the Predictions before mentioned be ſhortly fulfilled, they will be a moſt conſiderable confirmation of the Suppoſitions upon which they rely.

Whatever may be the Iſſue of theſe particular Applications to theſe preſent Times, the main Body of the Interpretations ſtands ſecure upon another Bottom, *viz.* Their paſt Accompliſhment. And that long Train of Divine Judgments, which through the Courſe of ſo many Ages has always run down Parallel with the violent Practices of the *Roman* Church, is expeperience enough to aſſure all the *divided Parts* of the *Reformation*, That the biting and devouring one another for their Religious Differences, are the next Cauſes of moſt of the Judgments of God that come upon them.

*March* 25. 1689.

# THE Judgments of God UPON THE ROMAN CHURCH,

In Explication of the

TRUMPETS and VIALLS of the APOCALYPSE.

## CHAP. I.

*The kind of Proof, that is here endeavoured after. The reason of the Method. Five Suppositions generally allowed by Protestant Interpreters, upon which the whole Discourse relies. The Party of the Beast, a corrupt part of the* Christian Church. *The* Roman Church, *an Object of the Plagues of all the Trumpets. The* Saracens, *and* Turks *the first and second Woe.*

AS I always accounted the Visions of the Apocalypse to be a resemblance of the first great Deep, or a dark Abyss of all a) the considerable fortunes of the Christian Church, to the end of the World: So was it a long while before I could think it possible to go further in any clear discoveries from them, than the work of the first Day, or to divide the Light of it from the Darkness, which is the whole design of my first Part. The perplexi-

ties that I had been in, when I firſt ingaged my ſelf in theſe things, upon the account of the infinite variety of different Apprehenſions, that I met with about them, had ſettled me in a ſtrong and habitual averſion againſt all tempting conjectures, that had nothing but a fair Concinnity for their Foundation. And upon a general and curſory Survey of the Schemes of thoſe Viſions, I could not think there was any better ground of ſatisfaction to be had about the Application of far the greateſt part of them.

Wherefore after ſome ſatisfactory diſcoveries of the inſufficiency of the grounds, that I found others to rely upon, and ſome fruitleſs endeavours of mine own to determine the time and application of the Trumpets and Vials, I came at laſt to deſpair of making any further progreſs in theſe things.

But upon a more particular, and cloſe Application of my Thoughts, to the darker ſides of the Prophecy, I am now more ſatisfied, that there are ſuch plain marks of their relation to the clearer parts of it, (*b*) as are able to lead one to a particular diſcovery of all the material things that are ſignified by them.

I will not ingage that all that ſhall be here delivered ſhall appear as abſolutely Neceſſary, and Cogent, as the firſt part of theſe Enquiries, becauſe they are deductions from thoſe principles. But yet it will be convenient to follow the ſame Proceſs and Method, that has been there obſerved, or to ſet all the Concluſions diſtinctly by themſelves, and to diſpoſe them into that Order, in which they do moſt naturally depend upon one another, which will render the whole Proſpect of them more clear, and open, and make it more eaſie to diſcover any weakneſs, that may be ſuſpected to be in them.

It may eaſily be apprehended, that it is not my buſineſs here, to prove the principles upon which I rely; Becauſe this is but the conſequence of another work. But yet I will here make uſe of no other Suppoſitions, than ſuch as are the moſt obvious things in the whole Prophecy: And are therefore generally agreed upon by all Proteſtant Interpreters of any Note; And of that kind are theſe that follow, which I therefore take as ſo many acknowledged *Poſtulata*, or Foundations to proceed upon.

1. *That*

Suppoſitions.

1. *That the Beaſt and the Falſe Prophet, are the chief Ruling Power of the preſent* Church of Rome.

2. *That the Time, Times and an half, the 42 Months of the Beaſt, and the 1260 Days, are 1260 Years, and are all one and the ſame individual Time.*

3. *That the riſe of the Beaſt was before the Year 620.*

4. *That the Two Witneſſes, in Sackcloth, are the Repreſentatives of the whole true Church of God, under ſubjection to* Roman States.

5. *That* Babylon *is the City of* Rome *in a State of Eccleſiaſtical Domination.*

SINCE all hopes of the Application of the Trumpets do ſeem to depend upon the Relation, that they may be found to have with that, which is the moſt clearly known in the Prophecy, that is, The characters of the Beaſt, the firſt Concluſion that ſhall be here offered, is, That

*The Woe of the ſeventh Trumpet does put an end to all the Power of the Beaſt.* 1. Theor.

Revel. 11. 7, & 15.

For the Beaſt is ſignified to be in Power againſt the Church of Chriſt, juſt before the Woe of the ſeventh Trumpet; And that Woe makes all the Kingdoms of this World, the Kingdoms of Chriſt for ever; And therefore muſt all the Power of the Beaſt againſt the Church be made an end of by it.

It may next be obſerved, That

*The* 144000 *chap.* 14. 1. *are the faithful Members of Chriſt's Church upon Earth.* 2. Theor.

Rev. 14. 1.

For they are the oppoſite party to that of the Beaſt. And therefore muſt be upon Earth. And they are repreſented as upon Mount *Sion* with the Lamb, (*c*) and therefore muſt they be the faithful members of the Chriſtian Church upon Earth; And in the (*d*) 7. Chap. they are ſaid to be the ſervants of God Sealed to eſcape the Evils, that were to come upon the Earth.

It appears alſo from thence, That

3. Theor. *The* 144000 *chap.* 14. 1. *are contemporary with the firſt times of the Reign of the Beaſt.*

Revel. 13. 16. For the party of the Beaſt at their firſt appearance are ſaid to have received the mark, and name of the Beaſt in their Right Hands, or their Foreheads, juſt before the mention of the 144000, who are ſaid to be ſealed alſo in their Foreheads with the Seal of the Name of God, which does manifeſtly intimate, that the 144000 were then in being, when the other were marked out to be diſtinguiſhed from them, that is, at their firſt appearance.

Wherefore the 144000 do continue with the party of the Beaſt, from the firſt beginning of his Reign.

But then it is evident, That,

4. Theor. *The* 144000. *chap.* 7. *were ſealed to ſave them from the Evils of the Trumpets.*

Revel. 7. 2. For they were ſealed to be ſecured from the evils, that were going to be inflicted on the Earth and Sea, juſt before the appearance of the Trumpets. And it appears from the Revel. 9. 4. fifth Trumpet, which was to torment all who had not the Seal of God in their Foreheads, that the evils, that the 144000 were ſecured from, were the judgments of the Trumpets.

Indeed the whole 7. Chap. which ſhows upon what account the 144000 were ſealed, appears to be put in betwixt the ſixth and the ſeventh Seal, for no other purpoſe, but to ſignifie what was firſt to be done to make way for the execution of the Judgments of the Trumpets. For thoſe Judgments had been promiſed in the fifth Seal, in revenge of the Blood of the Chriſtian Martyrs, and were ſeen to be near at hand in the ſixth Seal, juſt before the 7. Chap. but were deferred to be executed till after that Chapter, at the opening of the Revel. 8. 2. ſeventh Seal.

Revel. 6. 11. ver. 17.

The Reaſon for which appears from the matter of the 7. Chap. which is nothing elſe but an account, either of the 144000 (who were to be ſealed before the Judgments of the Trumpets, in order to their ſecurity under them)

them) or of the great multitude of all Nations at the 9. verſe, who are ſaid to be come out of the Great Tribulation, and appear to be thoſe reſt of the Brethren, that were in the fifth Seal foretold ſhould be killed within a little ſeaſon, and juſt before the Vengeance there promiſed to the Blood of the Martyrs. For theſe reſt of the Brethren that in the fifth Seal are ſaid ſhould be killed, are all the reſt of the Martyrs, that were to die in the ſame kind of Perſecution, in which thoſe others in the fifth Seal were ſlain, as it is ſignified by the expreſſion of thoſe that ſhould be killed, *as they were*; And they being to be killed, within a little ſeaſon, and before the beginning of the Vengeance, there promiſed, they have juſt the ſame Character, with that of the great multitude of all Nations come out of Tribulation in the ſixth Seal.

Revel. 6. 11

Chap. 6. 11.

Revel. 7. 9.

For the great multitude do by their place in the ſixth Seal appear to be within a little ſeaſon after the time of the fifth Seal, And they were *all the reſt* of the Brethren, that were to be killed, becauſe they were an innumerable *multitude of all nations, kindreds, and people, and tongues, and had white robes* given them like the Martyrs in the fifth Seal; They are alſo deſcribed as all killed juſt before the time of the Trumpets, as the killing of the reſt of the Brethren was foretold ſhould be juſt before the Vengeance there promiſed.

This does make it ſufficiently manifeſt, that all the buſineſs of the 7. Chap. has a relation to the judgments of the Trumpets, that were immediately to follow it; And therefore that the ſealing of the 144000, was only to ſave them from thoſe evils.

The ſealing of the 144000 is indeed an unqueſtionable alluſion to the like repretentation in the 9. Chap. of *Ezekiel*, where the Angels, under whoſe charge the City *Jeruſalem* was, are commanded to ſlay all that were in it without pity, excepting thoſe who were ordered to be marked in their Foreheads, that they might be paſſed over upon the account of their mourning for the abominations of that people.

Ezek. 9 4.

And by this it does appear, that the reaſon of the mark, and number of both the oppoſite parties in the 14. Chapter, is this ſealing of the 144000 in the 7. Chap. For there is no manner of account why that particular and unuſual Character is given to the followers of the Beaſt, but only for

their

their being there made the oppoſite party to another, that was ſealed and numbered; whereas there had been an account given in the 7. Chap. long before, of the ſealing of the 144000, for a very particular end, without any relation or mention of the mark, and number of the Beaſt.

The time therefore of the 144000, does by this ſeem to be repreſented, as having been ſome while at leaſt before the time of the Beaſt, becauſe they were ſealed before the other were marked:

It cannot however be queſtioned, but That

5. Theor. *The whole time of the Reign of the Beaſt is within the time of the Trumpets.*

For the Reign of the Beaſt ends with the Woe of the ſeventh Trumpet (by *Theoreme* 1.)——And it begins in the time of the 144000 (by *Theoreme* 3.) And therefore in the time of the Trumpets, becauſe the 144000 were ſealed to be ſecured from the evils of the Trumpets (*Theor.* 4.) And ſo muſt be contemporary with the firſt of them.

The whole time then of the Reign of the Beaſt muſt be in the time of the Trumpets, becauſe they begin aſſoon as that Reign, and end after it.

And then it cannot be eaſily doubted, but That

Conſeq. *The Kingdom of the Beaſt, is an Object of the Plagues of the Trumpets, during the whole time of his Reign.*

For the whole time of the Reign of the Beaſt is in the time of the Trumpets (*Theoreme* 5.)

And the followers of the Beaſt are diſtinguiſhed by their mark, as the oppoſite party to the 144000. And therefore muſt they be in the ſame Empire with the 144000 according to all the uſe of marking out perſons in Scripture, to ſave them from the evils, that were to come upon the reſt. The reſt therefore, that were not ſo ſealed, or the party of the Beaſt, muſt be the Objects of the Plagues from which the 144000 were ſecured, that is, the Objects of the Trumpets.

It

It is alſo not leſs manifeſt, That

*The main Body of the Chriſtian Church is in a State of great Corruption before the time of the Trumpets.* 6. Theor.

For the Twelve Tribes, out of which the 144000 are choſen in order to be diſtinguiſhed from them, by being ſealed, are the whole Jewiſh State and Church; And the Jewiſh Church is known (*e*) to be generally uſed in this Prophecy for the Chriſtian Church, and muſt be ſo here, becauſe the 144000 are Chriſtians (by *Theoreme* 2.) Revel. 7.

Now the 144000 are choſen out from the reſt, becauſe they are the Servants of God, and therefore cannot the reſt be the true Servants of God. For whereever the Favorites or Servants of God are in the Scriptures marked out to be ſecured from any Judgments of God, The reſt that are not marked are known to have drawn down thoſe Judgments upon their Heads by ſome extraordinary wickedneſs. Revel. 7. 3.

And then how far they are from being the true Servants of God, is ſufficiently ſignified by the heavineſs of the Judgments, that the 144000 were ſealed to be ſecured from. And which therefore muſt fall upon thoſe who were not ſealed.

This then does ſufficiently ſhow the whole Chriſtian Church, excepting the 144000 to be in a very corrupt ſtate before the time of the Trumpets.

By this it appears, That

*The Plagues of the Trumpets do in their ſucceſſion fall upon all the parts of the Chriſtian Church, which in the time of thoſe Plagues are not the true Servants of God.* 7. Theor.

For none but the 144000, who are the faithful Members of the Chriſtian Church, are ſecured from the Plagues of the Trumpets; And they are choſen out, and ſealed to be diſtinguiſhed from all the reſt in the time of thoſe Judgments. And therefore muſt they fall upon all the reſt who are not ſealed. And this is openly expreſſed in the fifth Trumpet, which is ſaid to torment none but thoſe indefinitely, that Revel. 9. 4.

have

have not the Seal of God in their Foreheads, that is, all the conſiderable part of the reſt of the Church.

And from hence without relying upon any former ſuppoſitions, concerning the Nature of the Beaſt, is a very fair ground offered to conclude, That

Conſeq. *The Party of the Beaſt, are ſome corrupt part of the Chriſtian Church.*

For by the ſealing the 144000 to ſave them from the Plagues of the Trumpets, it appears that thoſe Plagues are wholly deſigned againſt the reſt of the Chriſtian Church, out of whom the 144000 are choſen, in order to their being ſecured from thoſe evils. And ſince theſe Plagues are found to fall upon the Followers of the Beaſt, (*Conſeq. Theor.* 5.) That Party muſt conſequently be ſome corrupt part of the Chriſtian Church.

This then may anſwer that common Queſtion, What evidence there is, That the Beaſt is a Chriſtian Rule, or Church. For what can be more openly and plainly ſignified, than this is, from his being the oppoſite party to the 144000, and the Object of the Trumpets, which were all to fall upon the Chriſtian Church?

But yet it is not neceſſary from hence, that the Plagues of *every* Trumpet ſhould fall upon all the parts of the Church, that are at that Time in a corrupt ſtate. It is on the contrary very clearly expreſſed, that the Plagues of the four firſt Trumpets do extend but to a third part of the Subject upon which they fall; And therefore cannot *every* one of them be ſuppoſed to affect the Univerſal Church.

But in what ſtate ſoever the other parts of the Chriſtian Church may be, yet ſince it is ſuppoſed, that the Beaſt is the Ruling Power of the Roman Church, it muſt be allowed, That

8. Theor. *The Plagues of the Trumpets do fall upon the Dominions of the Roman Church, during the whole Time of the Reign of the Beaſt.*

1. That

1. That the Plagues of the Trumpets do fall upon the dominions of the Roman Church, *during the Reign of the Beaſt*, appears from the ſecurity, that the 144000 have from thoſe Plagues during that time. For the 144000 are the party oppoſite to that of the Beaſt, from whom the followers of the Beaſt are diſtinguiſhed by their number, and their mark. Theſe two parties muſt therefore continue together, thus diſtinguiſhed from one another; And ſince the 144000 are ſecured from the evils of the Trumpets by nothing but their mark, thoſe Plagues muſt therefore fall upon their Adverſaries who have not that mark, that is upon the party of the Beaſt, which is ſuppoſed to be thoſe of the Roman Church (*Suppoſ.* 1.)

2. And then theſe Plagues do fall upon the Roman Party for the *whole time of the Reign of the Beaſt*, becauſe the whole time of the Reign of the Beaſt is in the time of theſe Plagues (*Theor.* 5.)

But yet it is to be conſidered, that the Plagues of the Trumpets may fall upon other parts of the World, beſides the Territories of the *Roman Church*, during the Reign of the Beaſt. For theſe Plagues are found to concern all the corrupted parts of the Church at one time or other, (*Theor.* 7.) ——— And the 144000 are ſignified to be diſperſed among all the corrupted parts of the Church, by being taken out of all the twelve Tribes, that is, out of all the parts that make up the whole Church, and to have a Seal upon them to diſtinguiſh the ſeveral Parcels of them from the reſt of that Diviſion. So that unleſs it can be made appear, That the juriſdiction of the Beaſt contains all the corrupted parts of the Chriſtian Church in it, the Plagues of the Trumpets are not to be confined to that Party only for their Object.

However the concern of the Beaſt alone, in the Plagues of the Trumpets, for the *whole* time of his Reign, is ſufficient to make any conclude, That

9. Theor. *The Plagues of the Trumpets are the* (f) *moſt heavy and laſting Calamities that do happen in their time, within thoſe parts of the Empire, upon which they fall.*

For the Plagues of the Trumpets, do take up as much time at leaſt to be executed in, as the length of the Reign of the Beaſt is. (*Theor.* 5.) ——— And that is agreed to be 1260 Years (*Suppoſ.* 2.) And theſe Plagues are ſet out, as the moſt *dreadful* Calamities that do happen within that length of time.

Rev. 7. 1. & 3. This is firſt ſignified by the ſolemn repreſentation of the four Angels, ſtanding at the four corners of the Earth, and holding the four Winds, that they ſhould not do that miſchief that was going to be executed upon the Earth and the Sea. And then next by as ſolemn a ſealing of the Servants of God to ſave them from thoſe evils for this length of time: And again, afterwards by the Voices and Thunderings and Lightnings and Earthquake, that followed upon the caſting of the Fire of the Altar upon the Earth, juſt before the beginning of the Trumpets.

Rev. 8. 5.

Rev. 8. 13. But the moſt Emphatical Deſcription of the Terrors of ſome of theſe Plagues, is the dreadful and loud cry of the Angel flying through the midſt of Heaven, Chap. 8. 13. Woe, Woe, Woe, to expreſs the Terrors of the three Trumpets that were then to come.

This is farther ſignified by the choice that is made of the Plagues of *Egypt* to ſet out theſe Calamities by; They are Exod. 9. 14. of that ſort of *Egyptian* Plagues, of which God ſays, in diſtinction to all the reſt, That he would ſend them, that *Pharaoh* might know, that there was none like him in all the v. 18. Earth. And of the firſt of theſe, *The hail*, He ſays it ſhould be ſuch as had never been in *Egypt* ſince the Foundation of it till then; And of the *Locuſts*, That they ſhould do that Exod. 10. 6. which neither their Fathers, nor their Father's Fathers had ſeen, ſince the day that they were upon the Earth. And v. 21, 22. the *darkneſs* is called thick darkneſs, and ſuch as might be felt.

But

But the plaineſt evidence of the heavy nature and extent of theſe Plagues, is the matter of the ſecond and ſixth Trumpet; The burning Mountain caſt into the Sea is never uſed amongſt the Prophets, but to ſignifie the utter ruine of Empire; And the ſlaying the third part of Men is ſuch a Plague, as never was before heard of. Rev. 8. 8. Rev. 9. 15.

To the circumſtances alſo of the Hail of *Egypt*, is here added that of Blood, in the Hail of the firſt Trumpet; And to thoſe of the *Egyptian* Locuſts are ſuch adjuncts added in the fifth Trumpet, as make them appear to be very dreadful and terrible. Rev. 9. 7.

And then for the *long continuance* of them, the Locuſts, in the fifth Trumpet, are deſcribed to continue five Months, to ſhow the different nature of that Plague, from its Pattern in *Egypt*. And the great ſlaughter of Men in the ſixth Trumpet, which ſeems to refer to the ſlaughter of the Frſt-born in *Egypt*, is deſcribed to continue for a Day, a Month and a Year. v. 5, 10.

Wherefore the Plagues of the Trumpets muſt be the heavieſt Calamities, upon the place where they fall, of any that happen in the whole compaſs of the time that they are executed in. And therefore are they the moſt dreadful Plagues that can happen in the length of 1260. Years, which they do certainly take up, during the Reign only of the Beaſt. (*Suppoſ.* 2.)

From hence it appears unqueſtionable, That

*The Plagues of the Trumpets cannot be underſtood in the literal ſenſe of the words, by which they are deſcribed.* 10. Theor.

For the expreſſions before mentioned, are of much too high and ſolemn a ſignification to ſignifie nothing but a great Hail and Blaſting, as the Plague of the firſt Trumpet does literally ſignifie; Or a change only in the Waters of the Sea and Rivers, as it is in the Plague of the ſecond and third; Or nothing but an Eclipſe of the Sun and Moon, as it is in the fourth Trumpet, and which beſides bear no manner of proportion to the Calamities, that do happen in any place within ſuch a compaſs of Years, as the Plagues of the Trumpets have been found to be executed in, (*Conſeq. Theor.* 5.) Rev. 8.

But to make it altogether unqueſtionable, That the matter of the Trumpets, cannot be taken in the literal ſenſe of the words, it is to be obſerved, That the Plague of the third Trumpet is a Star falling like a Lamp upon the third part of the River: Now this is impoſſible for one falling Star, as it literally ſignifies, to be able to do, though it were as big as the biggeſt Lamp that ever was ſeen, eſpecially ſince it is ſaid alſo to fall upon the Fountains of Water, which muſt be at too great a diſtance from one another, for a falling Star to ſpread it ſelf over in a literal ſenſe. And how is it poſſible to conceive a ſlaughter of the third part of Men in a War of little above a Years continuance, as it is literally expreſſed in the ſixth Trumpet? The Mountain alſo in the ſecond Trumpet, that is ſaid to burn with Fire, and to be caſt into the Sea, is a very peculiar prophetical expreſſion, and is no where uſed in Scripture, but in a myſtical ſenſe, and that only for a deſtruction of Empire.

Jerem. 51.25.

On the other ſide, nothing is more obvious amongſt the Prophets than to uſe thoſe Terms in a myſtical ſenſe, that are here the Characters of the evils of the Trumpets: And the ordinary uſe of them there, is to denote the ſeveral Calamities that befal a Nation.

It may therefore be very ſafely concluded, That the Plagues of the Trumpets are to be underſtood of greater Calamities than they literally ſignifie.

And then by what hath before been obſerved,

Conſeq. *The Plagues of the Trumpets, that fall within the time of the Reign of the Beaſt, muſt be the greateſt of all the Calamities that do happen within thoſe places where they fall, during the whole time of that Reign.*

It is neceſſary to put in the limitation *of the places upon which they fall*, becauſe there are frequent mentions of the particular parts of Subjects that are affected by the matter of the Trumpets.

The Concluſion is alſo ſo much the ſtronger by that Reſtriction.

It

It may therefore now be concluded, That the evils of thoſe Trumpets, which happened during the Reign of the Beaſt, muſt be the moſt remarkable calamities, that befell the Roman Empire, within the 1260 Years of his Reign.

From hence it would be inferred, that the *Saracen* Vexations of the Roman Empire muſt neceſſarily be one of the Plagues of theſe Trumpets; For it fell within the Time of the Reign of the Beaſt, which is generally ſuppoſed by Proteſtant Interpreters to have begun before the Year 620. (*Suppoſition* 3.) Whereas the *Saracen* Invaſions were not till after the Year 630; And the whole Roman Empire both in the *Eaſt* and *Weſt* was the Empire of the Beaſt, when the *Saracen* Invaſions began. For at that time there was but one *Roman Church* in all thoſe Parts, and it continued to be ſo for above an hundred Years after; all which time did the *Saracens* continue their Hoſtilities againſt the Eaſtern Empire.

And ſoon after the ſetlement of the new Weſtern Empire, they began their vexations of that part alſo of the Empire of the Beaſt; And continued them upon *Italy* it ſelf, for much the ſame number of years, that they had plagued the Eaſtern parts, from their firſt inroads till that time. So that here was a plague upon the proper Empire of the Beaſt for near 300 years together, which muſt certainly have been ſignified by ſome of theſe Trumpets, ſince they are found to fall upon the Dominions of the Beaſt during the whole time of his Reign (*Theor.* 5.) Anno 800.

If it be ſo manifeſt, that the *Saracen* Empire muſt be the matter of one of the Trumpets, then certainly the *Turkiſh* Hoſtilities muſt be the buſineſs of another; For betwixt them both they have been a plague to the Roman Empire, both in the *Eaſt* and *Weſt*, for near 1100. years together of the Reign of the Beaſt, which is almoſt the whole time of his Reign.

And from hence does it alſo appear, That the *Saracen* and *Turkiſh* Empires muſt neceſſarily be the firſt and ſecond Woe. For according to the general opinion of Interpreters concerning the lateſt riſe of the Beaſt, (*Suppoſ.* 2.) He cannot have much above an hundred years ſtill to come, of which there muſt be ſome part allowed for the execution of the third Woe upon him in the ſeventh Trumpet. So that if the

the first or second Woe were still to come, they would be nothing so considerable, as the vexations of the Empire by the *Saracens* and *Turks*, had been before, which is contrary to the representation of the three last Woes in the Prophecy, which are signified to be far heavier, and much more considerable evils, than any of the Plagues of the Trumpets before them.

Rev. 8. 13.

Here is therefore now a very fair ground of clear satisfaction, concerning the Nature of the two first Woes; but the necessity of this will appear much more unquestionable, from a further consideration of the Prophecy, and especially from the relation of the second Woe, to the time of the Resurrection and Ascension of the Witnesses, Chap. 8. *Note* 5. And from the nature and time of the fifth Vial, *Conseq.* 1. *Theor.* 66.

See *Theorem* 33.

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## *References to the first Chapter.*

(*a*) THE Jesuite *Pererius* to this purpose Disput. 4. in *Apoc.* God designed here to signifie——the whole progress, and course of the Church, from the beginning of it to the end of it—— And withall, *All the most considerable, and remarkable fortunes* of it, the prosperous as well as the cloudy. So also Disput. 9.——This is *above all to be retained*——that there are here foretold the most eminent and remarkable Fortunes, and Events in the Church both prosperous, and the contrary, from the beginning of it to the last end of it.

(*b*) *Idem Disput.* 10. But this I take to be the reason why there were so few things plainly signified, namely, That we might from those open-hints hunt after the understanding of the rest.

(*c*) The Jesuit *Alcasar* in cap. 14. *Apoc.* — By *Sion* in the Holy Scripture is signified the whole Church Militant; Because, as S. *Paul* saith, The rest are ingrafted upon the same Olive-tree. *Paul* does so use the name of *Sion*, Gal. 4. 24. Heb. 12. 22.

(*d*) *Ibid.* These 144000 are *without all question* the very same with those in the seventh Chapter.

(*e*) *Idem Notat.* 21. *in prooem Apocal.* It is the ordinary way of the Prophets to touch upon Jewish matters, and to refer them to the things of the Christian Church.

*Idem Notat.* in cap. 15. v. 3. It is very usual with the Prophets under the cover of Jewish Histories to refer to the History of the Christian Church.

(*f*) *Pererius*

(*f*) *Perrius Disput.* 5. — *Apocalyps.* The most eminent events are here referred to. See *Pererius* in Note the first.

*Alcasar Notat.* 6. *procm.* The Historical sense does apply all to the History of the Christian Church —— To the events in it, not those that are minute, and inconsiderable, but to the most remarkable and eminent.

*Cornel. à Lapide prolegom.* —— *Apocal. de variis modis interpretandi Apoc.* —— 2. others, and far the truest, do apply to some of the most famous events in several Ages.

## CHAP. II.

*The Great Tribulation, and great Multitude,* chap. 7. 9. *applied: The rest of the Brethren and the Vengeance promised, ch.* 6. 11. *The matter of the sixth Seal. The object of the plagues of the Trumpets. The Hostilities of the* Saracens, *and* Turks, *further evinced to be the business of the first and second Woe. The bounds of the first four Trumpets determined.*

THE Application of the Plagues of the fifth and sixth Trumpet to the *Saracen*, and *Turkish* vexations of the Roman Empire, may possibly be apprehended to have been sufficiently secured by the process of the former discourse.

But because this conclusion is the foundation of all the hopes, that I have of coming to a determinate knowledge of the significations of the rest of the Trumpets, I will endeavour to setle it upon a still firmer bottom in such a method, as may at the same time give an intimation of the ground and reason of the judgments of the Trumpets, which will have a very great influence towards the discovery of the chief point of the malignity of the Beast.

For this purpose it may in the first place be observed, That

11. Theor. *The* great Tribulation, *out of which the great multitude in white Robes are ſaid to be come,* chap. 7. 14. *cannot be either the judgments of the ſixth Seal, or thoſe in the Trumpets.*

For the *great multitude* in white Robes, Chap. 7. are repreſented as the faithful Members of the Chriſtian Church that were come out of great Tribulation, Verſ. 14.

But the faithful Members of the Chriſtian Church are ſealed to eſcape the calamities of the Trumpets (by *Theor.* 4.) and are the peculiar ſelect number of 144000 for all that time which is mentioned in the ſeventh Chapter, as a note of diſtinction betwixt them, and the great multitude, that comes immediately after in the ſame Chapter.

Revel. 6. 16. And the calamities of the ſixth Seal are ſhewn to be intended againſt the Enemies of the Lamb, and not againſt his faithful followers.

The great Tribulation cannot therefore be either the Terrors in the ſixth Seal, or the judgments of the Trumpets.

And therefore,

12. Theor. *The great Tribulation,* &c. chap. 7. *muſt be the ſame with the perſecution, in which the reſt of the Brethren are ſaid to be killed in the fifth Seal.*

The Original does make this appear to be neceſſary. That

Revel. 7. 14. which is tranſlated *out of the great Tribulation,* is ἐκ τῆς θλίψεως τῆς μεγάλης, which rendered *verbatim* ſignifies, *out of the Tribulation the great one.* And as it is thus called *the Great Tribulation* with an Article of Reference before it, ſo muſt it import ſome Reference in it to a Tribulation, that is ſome where thereabouts mentioned; Now there are no other Tribulations mentioned any thing near this place, but the calamities of the ſixth Seal, Thoſe of the Trumpets and the Perſecutions and Martyrdoms in the fifth Seal.

1. But the great Tribulation cannot be meant of the *calamities* of the ſixth Seal or Trumpets (by *Theor.* 11)

It muſt therefore be ſome Tribulation mentioned in the fifth Seal.

It

2. It cannot be the Martyrdom of the Souls, that were seen ſlain under the Altar in the fifth Seal. For they are ſaid *at that time* to have been ſlain, and to have had white Robes given unto them. Whereas this multitude are deſcribed to come out of Tribulation *after* the ſixth Seal, and to be *then* in white Robes. Thoſe ſlain in the fifth Seal are alſo repreſented but as a part of thoſe, that were killed for the word of God; But theſe in the ſeventh Chapter are a great multitude, which no Man could number, of all Nations and Kingdoms, and Peoples and Tongues. Revel 6. 10. Revel. 7. 9.

The Tribulation then out of which this great multitude are ſaid to come, muſt be the perſecution, in which thoſe called the reſt of the Brethren are foretold in the fifth Chapter ſhould be killed: For this Tribulation muſt be ſome perſecution mentioned in the fifth Seal, by the firſt Article of this proof; And there is no other perſecution mentioned in the fifth Seal, but only that of the Souls under the Altar, and this of the reſt of the Brethren. And by the ſecond Article of this ſame proof, it cannot be that Perſecution of the Souls under the Altar. This Tribulation muſt therefore be the Perſecution of the reſt of the Brethren.

Beſides, it appears from the proper and natural expoſition of the context, that this multitude in the ſeventh Chapter muſt be the reſt of the Brethren, that are ſaid in the fifth Seal ſhould be killed within a little ſeaſon after.

For when we ſee an expreſs mention in the fifth Seal of the reſt of the Martyrs that were to be killed after that time, and that determined to be within a little ſeaſon after; And when preſently after there comes in the mention of a great multitude of all Nations, or of all parts of the World come out of a great Tribulation (which is juſt the ſame with all the reſt of the Brethren Martyrs) and who were clothed in White, juſt as thoſe were, who were ſlain in the fifth Seal; And this alſo juſt before the execution of the Vengeance of the Trumpets, which had been promiſed in the fifth Seal, after the killing of the reſt of the Brethren; How can any one, without wreſting theſe plain intimations to a forced ſenſe of his own, not conclude, That this multitude, ſaid there to be come out of Tribulation, muſt neceſſarily be thoſe, who were foretold in the fifth Seal juſt before? Revel. 6. 11. Revel. 7. 9.

Eſpecially, if it be conſidered that the Article of Reference in that expreſſion of *the Great Tribulation*, does neceſſarily import in it a Relation to ſome known Tribulation, and that there is no other mentioned any where near theſe Chapters that can ſuit with it, but only that Perſecution in which the reſt of the Brethren in the fifth Seal were to be killed.

Nothing but ſo very an extraordinary weight of Reaſon, as is ſufficient to force one to another Interpretation, ought to be regarded againſt the great evidence, upon which the former Expoſition has been eſtabliſhed; And yet the only Reaſon, that Mr. *Mede* does give for his different apprehenſion in this point, is, That it is ſaid, that this multitude was ſeen *after* the viſion of the 144000, And therefore muſt be *after* the time of thoſe 144000, that is, after the ſounding of all the Trumpets, becauſe whereever the term of μετὰ ταῦτα is uſed in this Prophecy, it is pretended that it ſignifies a ſucceſſion of things.

But all that need be done to expoſe the weakneſs of this ground, is only to ſhew, that the term of *after theſe things* does properly ſignifie no more in any Hiſtory of Viſions ſucceeding one another, than that the Viſion, which that term brings in, was after another Viſion, that had been repreſented before it, and not that the things themſelves that are deſcribed in the latter of the Viſions, muſt neceſſarily be fulfilled after the time of all the things and perſons that are any ways mentioned in the Viſion which is before it. And this may be ſufficiently proved by inſtances of that kind, in this very Prophecy it ſelf. For example,

The very firſt opening of the Scene of theſe Viſions is introduced with this expreſſion, *after theſe things*, or μετὰ ταῦτα, *chap.* 4. 1. And yet the firſt Seal is agreed by Mr. *Mede* to be before the end of many of thoſe things, that are mentioned in the Prophecy concerning the ſeven Churches, As particularly the victory, and the reward mentioned in every one of the Prophecies of the ſeven Churches. The ruin alſo of *Babylon*, *chap.* 18. is ſaid to be ſeen μετὰ ταῦτα, or after the things that had been mentioned in the Chapters before, and yet the Vintage which is part of thoſe things, does not end till after the ruin of *Babylon*; And this very ſame deſtruction of *Babylon* had been one of the things

Rev. 14. 20.

mentioned

mentioned in the ſeventeenth Chapter juſt before. The Alleluïahs in the ninteenth Chapter are ſaid to be *after theſe things*, that is, after the burning of *Babylon*, Chap. 18. And yet are theſe Alleluïahs repreſented to be at the ſame time with the aſcending up of the ſmoke of it.

And yet though it ſhould be granted, that the term of *after theſe things* ſhould denote a Succeſſion of Events, as well as of Viſions, yet all that could be made of it in this place, would be only this, that the time of the great multitude in white Robes, was after the time of the firſt ſealing of the 144000, or the true Church; And not that they muſt needs be after the end of the whole time of the ſealed company. There is evil enough repreſented in the ſixth Seal, for their firſt ſealing, and to be ſecured from before the laſt coming of the Chriſtian Martyrs out of all Heathen Tribulation.

From the former *Theoreme*, it clearly follows, That

*The reſt of the Brethren that were to be killed in the fifth Seal, chap. 6. 11. were the ſame with the great mulsitude, which could not be numbered of all Nations, and Kingdoms, and people and Tongues in the ſeventh chap. verſ. 9.* Conſeq.

For the great Tribulation out of which that great multitude of all Nations is ſaid to have been come, is the ſame with the Perſecution in the fifth Seal, in which the reſt of the Brethren there mentioned, are foretold ſhould be killed (by *Theoreme* 12.) And the reſt of the Brethren, that were to be killed in a perſecution, includes in it all the Martyrs in that perſecution; And therefore is the ſame with that great multitude from all parts of the World.

Wherefore,

*The Vengeance promiſed to the Martyrs in the fifth Seal, muſt be the calamities of the ſeven Trumpets.* 13. Theor.

For that promiſed Vengeance was not to be executed till the reſt of the Brethren there mentioned were killed. And thoſe reſt of the Brethren, are the ſame with the multitude that came out of great Tribulation in the ſeventh Chap. (by *Conſeq. Theor.* 12.)

And that multitude did not come out of Tribulation, till after the opening of the ſixth Seal, and juſt before the ſeventh Seal; Wherefore the Vengeance promiſed in the fifth Seal muſt be the evils of the ſeven Trumpets, which do immediately follow upon the opening of the ſeventh Seal.

Revel. 8. 2.

Again, The Vengeance promiſed in the fifth Seal, muſt be either the Terrors of the ſixth Seal, or of the Trumpets in the ſeventh Seal; For it is promiſed to be within a little ſeaſon after.

Revel. 6. 11.

But it could not be thoſe of the ſixth Seal. For the Vengeance promiſed in the fifth Seal, was not to come till after the killing of the reſt of the Brethren therein mentioned. And thoſe reſt of the Brethren could not be killed, during the period of the fifth Seal; for they are manifeſtly diſtinguiſhed from thoſe, who are there ſaid to be ſlain, and who are made the proper buſineſs of that Seal. Now the ſixth Seal opens immediately after the end of the fifth, without the leaſt mention of any further killing of the Brethren: On the contrary the great buſineſs of it is thoſe Terrours, that are deſcribed in it, againſt the Enemies of God and the Lamb. Thoſe terrours therefore ſeem plainly to be before the killing of the reſt of the Brethren, and ſo could not be the Vengeance that was to come after the killing of them.

ver. 15, 16, 17.

Eſpecially if it be conſidered, that immediately after the ſixth Seal, there is juſt ſuch a Repreſentation of the killing of all the reſt of the Brethren, as had been mentioned in the fifth Seal, and there made the mark to know the time of the Vengeance there promiſed, by.

Chap. 7. 9. Revel. 7. 14.

And though the ſixth Seal does open with a very dreadful repreſentation of God's Judgements upon all kind of perſons upon Earth, High and Low, yet all that terrible deſcription of the change of the Sun, Moon, and Stars, *&c.* does among the Prophets ſignifie no more, than ſome great change of a State, and of the political Government of it; And the fright that the great Kings and Captains, and all degrees of perſons, are repreſented to be in thereupon, may be nothing but the great apprehenſions they had of the conſequences of that change of State. But the Judgements themſelves, that they were afraid of, ſeemed to be very manifeſtly

manifeſtly deferred, from the proviſion, that is immediately made againſt them in the ſeventh Chap. by the ſealing of the 144000.

It is therefore thoſe Judgements which they were ſealed againſt, (and which were to be executed after that great change of the State, which is repreſented in the ſixth Seal) that were the Vengeance that was to be given to the Martyrs in the fifth Seal; And thoſe were the Calamities of the Trumpets.

It may then now be concluded, That

*The Calamities of the Trumpets could not begin till after the end of ſome Univerſal perſecution of the Chriſtian Church all over the World.* 14. Theor.

For the Calamities of the Trumpets were the Vengeance promiſed to the Martyrs in the fifth Seal, (by *Theor.* 13.) —— And the Vengeance promiſed in the fifth Seal was not to be performed till after that the reſt of the Brethren that were to be killed, as they were, were Martyred, *Rev.* 6. 11. And thoſe reſt of the Brethren, were the great multitude in the ſeventh Chap. which no Man could number, of all Nations and Kingdoms, and People and Tongues, (by *Conſeq. Theor.* 12.) —— Which cannot ſignifie any thing leſs, than an Univerſal Perſecution of the Chriſtian Church all over the World. The Calamities therefore of the Trumpets could not begin till after ſuch an Univerſal Perſecution.

From hence it neceſſarily follows, That

*The Martyrdoms of the fifth Seal muſt have been all paſt before the riſe of the Beaſt.* 15. Theor.

For the Martyrs in the fifth Seal are thoſe who were then ſlain, and all the reſt that were to be ſlain all over the World in that kind of Perſecution, *Rev.* 6. 11. and this was to be before the ſeven Trumpets, (by *Theor.* 14.) Wherefore either none of them could have been Martyred by the Beaſt, or they muſt have been all thoſe that ever were Martyred by the Beaſt; And that alſo before the Trumpets. Whereas the worſt of the Martyrdoms under the Beaſt, or the

Rev. 11. 7. the killing of the Two Witneſſes, was after the ſixth Trumpet. Wherefore the Martyrdoms of the fifth Seal muſt have been all paſt before the riſe of the Beaſt.

Beſides, the Martyrs in the fifth Seal were all to be killed, *within a little ſeaſon*, after the time of that Seal, which the ſlain Witneſſes in the ſixth Trumpet could not poſſibly be; And therefore could not the Witneſſes be the reſt that were to be killed in the fifth Seal; which yet they muſt be, if any of the Martyrdoms of the fifth Seal were in the time of the Beaſt. For the term of the *reſt of the Brethren* in the fifth Seal includes all that remain to be Martyred by the ſame power.

Wherefore all the Martyrs, in the fifth Seal, were to be killed before the time of the Beaſt.

And then it is as certain, That

Conſeq. 1. *The great multitude, Chap. 7. muſt have come out of Tribulation before the riſe of the Beaſt.*

For that multitude has been already found to be the reſt of the Brethren in the fifth Seal that were to be killed, (*Conſeq. Theor.* 12.)

But this concluſion ſeems to be much more clearly confirmed in this manner:

The 144000 are contemporary with the firſt times of the Reign of the Beaſt. (*Theor.* 3.) And the time for which they were choſen out, and ſealed againſt, was the time of the ſeven Trumpets. (*Theor.* 4.) And therefore the time of the Beaſt could not be before the beginning of the ſeven Trumpets. But the great multitude, Chap. 7. are repreſented before the opening of the ſeventh Seal, as come out of Tribulation; whereas the ſeven Trumpets do not appear till after the opening of the ſeventh Seal. That multitude muſt therefore be come out of Tribulation before the time of the † Beaſt.

† Chap. 12. 10, 11, 12. is the ſame deſcription of a triumph of Martyrs with that of the great multitude, Chap. 7. 10, 11, 12, 14. And Proteſtants agree, That the former deſcribes the times of *Conſtantine*.

And therefore,

All

*All the Martyrs in the fifth Seal either then ſlain, or that were to be ſlain, were martyred before the Year 620.* Conſeq. 2.

For they were all martyred before the Riſe of the Beaſt (by *Theoreme* 15.)——And the Riſe of the Beaſt was before the Year 620. (*Suppoſition* 3.) From hence then it appears, That

*All the Martyrs in the fifth Seal, were killed under the Heathen Emperors of* Rome. 16. Theor.

For the laſt Martyrs of the fifth Seal, were a multitude of all Nations, and People, that no man could number (by *Conſeq. Theor.* 12.)——And they were all killed before the Year 620. (by *Conſeq. 2. Theor.* 15.) —And there were no other perſecutions betwixt the Converſion of the Imperial Throne to Chriſtianity, and the Year 620. that can tolerably anſwer the characters of ſo univerſal a ſtate of Martyrdom all the World over.

It is alſo as manifeſt from thence, That

*The Martyrs in the fifth Seal were all the Chriſtian Martyrs, from that time to the end of the perſecutions of* Rome Pagan. Conſeq.

For they were thoſe, that were then ſlain, and all the reſt that were to be killed all the World over in the ſame manner (by *Conſeq. Theor.* 12. and *Revel.* 6. 11.) And they were all killed under Heathen Emperors of *Rome* (by *Theor.* 16.) ——They were therefore all that were to be killed from that time to the end of all perſecution, by *Rome Pagan.*

And then it is neceſſary, That

*The buſineſs of the ſixth Seal, be ſome great change of the Pagan Government of the Empire, before the utter ruin of all Pagan Power in it.* 17. Theor.

For the multitude in the ſeventh Chapter were martyred by *Rome Pagan*, after the opening of the ſixth Seal (by *Conſeq. Theor.* 12. and *Theor.* 16.)

Now

Now there need not much pains to prove, That

18. Theor. *The People or Nation, upon whom the calamities of the ſeven Trumpets are executed, muſt be the ſame Nation with thoſe who killed the Martyrs in the fifth Seal.*

For ſince the calamities of the Trumpets are the Vengeance promiſed to the Martyrs in the fifth Seal (by *Theor.* 13.)—The Vengeance muſt then be executed upon that Nation, who killed them, or elſe it could be no revenge for the ſhedding their blood.

Wherefore,

Conſeq. *The plagues of the Trumpets are executed upon the Roman Empire.*

For the plagues of the Trumpets are the promiſed Vengeance of the fifth Seal (by *Theor.* 13.)—And they muſt fall upon the ſame People, or Nation, who ſhed the blood of the Martyrs in the fifth Seal (by *Theor.* 18.) — And thoſe were the *Romans* (by *Theor.* 16.)

Again,

That the Roman Empire in general is the Object of the Plagues of the Trumpets, at ſome time or other, appears from the chief Object of the Calamities of the Trumpets, which is the whole corrupted Chriſtian Church (*Theor.* 7.) Now in that part of the time of the Beaſt, which was after the Year 620. (*Suppoſ.* 2.) The whole Roman Empire was the Dominions of the corrupted Church for above an hundred Year together. For there was but one Emperour of the *Eaſt* and *Weſt*. Wherefore the whole Roman Empire is the Object of the Plagues of the Trumpets.

Therefore muſt thoſe calamities be executed upon the Roman Empire.

It might be imagined indeed, that becauſe it was the Heathen Emperours, that ſhed the blood of the Martyrs in the fifth Seal, that thoſe calamities ought to fall upon *Rome Heathen*, to be a Vengeance for the blood of thoſe Martyrs.

But

But we ſee, that the Vengeance was not to begin till all the Martyrs were ſlain; And they were not all ſlain, till after the time of *Maximinus* and *Licinius* at the ſooneſt. The perſecution under *Maximinus* has the very ſame character in *Petavius*, that the great multitude is ſet out by Chap. 7. that is, an innumerable multitude. Above all the reſt, ſays he, *Maximinus* expreſſed the greateſt rage and fury in the Eaſt, and killed an innumerable multitude of Martyrs. *Ab Anno Chriſti* 304. *ad* 337. *Rationar. Tempor.* Now *Maximinus* and *Licinius* were the laſt conſiderable Perſecutors of the Chriſtians. So that there was no Pagan Empire left after them, for the Trumpets to be executed upon.

For the Trumpets were not to begin to ſound, till after the power of *Rome Pagan* was paſt (*Theor.* 17.) and yet were to continue to the Univerſal Reign of Chriſt over all the World, at the end of the Woe of the laſt Trumpet. There was therefore nothing left for the judgment of the Trumpets to be executed upon, but the Roman Empire converted to Chriſtianity. For *Julian*'s Reign afterwards, was too inconſiderable to be the Object of them.

There cannot be any further queſtion about this, when it is conſidered, that the Object of the calamities of the Trumpets, is all the twelve Tribes, excepting the 144000, that is, as has been before ſhewn, (*Theor.* 7.) All the corrupt parts of the Univerſal Church. And therefore muſt the Chriſtian Empire be the only Object of thoſe evils.

Indeed, if it be well conſidered, there could not well have been a clearer repreſentation of this, than what we find at the opening of the ſixth Seal; and in the ſeventh Chapter of *Revel.* For as the appearances of the great change of the Sun, Moon, and Stars, have been found to ſignifie the change of the Roman State from Paganiſm to Chriſtianity, (*Theor.* 17.) So is this plainly enough ſignified by the twelve Tribes, in the ſeventh Chapter, which do properly ſignifie the Jewiſh State, and not the Jewiſh Church. For their Church is repreſented in this Prophecy by the Elders, and the Temple, *&c.* And what then can this ſignifie, but that now the Roman State was become a Chriſtian State, as the twelve Tribes muſt here ſignifie. And then the reaſon of the diſtinction betwixt the 144000, and the great multitude pre-

ſently after them appears to be, that the one (or the 144000) were the true Church, in a Chriſtian ſtate of the Empire; but the great multitude were come out Martyrs out of an heathen ſtate, as all People, and Tongues, and Nations are here oppoſed to the peculiar people of the twelve Tribes.

Wherefore by the diſtinction of the 144000 from the reſt of the Tribes, who are made the Objects of the Trumpets, it is manifeſt, that there muſt be ſuppoſed a great degeneracy of the *Roman Church*, to which thoſe calamities are ſignified to belong, before the time of the Plagues of the Trumpets.

It can be no wonder, that the Chriſtian Government degenerated, ſhould be counted ſo great an Adverſary to the Church of God: And the Object of his higheſt fury for it. For the *Jews* who were the only people of God, were known to be the fierceſt enemies to the Chriſtian Church, which was but their own Religion improved.

But whenſoever thoſe Judgments may be thought to begin, yet ſince it is made unqueſtionable, that they are to fall upon the Roman Empire in a continued ſeries, from within *a little ſeaſon* after the end of the Pagan perſecutions, to the end of the Woe of the laſt Trumpet, or to the end of the Reign of the Beaſt, It is not to be doubted, but That

19. Theor. *The Hoſtilities of the* Saracens *and* Turks *againſt the* Eaſtern *and* Weſtern *Roman Empire, were the matter of two of the laſt three Trumpets.*

For the calamities of the Trumpets, begin within a little ſeaſon after the end of the Heathen perſecutions (by *Conſeq. Theor.* 16. & 13.) And they do not end before the end of the Reign of the Beaſt (by *Theor.* 1.) ——— And they do all fall upon the remains of the old Roman Empire (by *Conſeq. Theor* 18.) The Hoſtilities therefore of the *Saracens*, and *Turks*, againſt the *Eaſtern* and *Weſtern* Empire, muſt be *ſome of the matter* of theſe Trumpets.

And ſince the three laſt Trumpets are repreſented to have far the moſt dreadful Woes in them of any other: The *Saracens* and *Turkiſh* Empire muſt be two of thoſe three Woes. For the whole time of the ſixth and ſeventh Seal with the

the Trumpets cannot be above 1550 years, counting from the laſt end of the Pagan perſecutions in *Licinius*, after the year 300, to the utmoſt end of the Reign of the Beaſt, that can be ſuppoſed, (*Suppoſ.* 3.) And there are ſtill 170 years of that time now remaining upon that ſuppoſition; ſo that the whole time of the calamities of the Trumpets to this preſent cannot be 1400 years. And the Hoſtilities of the *Saracens* and *Turks* have continued near 1100 years of that time, ever ſince the year 631 at the lateſt.

Wherefore ſince there can be but an hundred and ſeventy years (according to the lateſt ſuppoſitions, of the riſe of the Beaſt) yet remaining of the whole time of the Trumpets; The *Saracens*, and *Turkiſh* vexations muſt neceſſarily be two of the laſt three Trumpets, that are repreſented to be the three great Woes upon the Roman Empire. For there is none to come after them, that can be greater than the Turkiſh Empire, either for length of time, or for the deſtroying effects of it; For that has deſtroyed more of the Roman Empire, than now remains to be ruined under the Beaſt.

Again,

The *Saracens* muſt have been one of theſe Woes, becauſe it fell upon the Roman Empire, when it was all under the juriſdiction of the Beaſt. Both the Eaſtern and Weſtern parts were but one Roman Church in the year 620, when the Beaſt muſt at lateſt have been in being, (*Suppoſ.* 2.) and under the Plagues of the Trumpets, (*Theor.* 5.) And then it is certain that the *Saracens* were not the ſecond Woe, becauſe that Woe cannot be yet paſt; for the third Woe cometh quickly after it, which deſtroies the power of the Beaſt, (*Theor.* 1.) So the third Woe muſt then have been come ever ſince the ruine of the *Saracens*, and have been continually deſtroying the power of the Beaſt ever ſince that time, that is, for theſe 300 years, which is abſurd to imagine. For the Beaſt has been in the greateſt fluſh of his power, for the moſt part of the time.

The *Saracen* troubles muſt then have been the firſt Woe.

And then muſt the *Turks* have been the ſecond Woe, Becauſe the ſecond Woe muſt be ſome that were the Maſters of *Euphrates*. And there has been none that have been conſiderable for that, ſince the *Saracen* Empire, but the *Turks* only. Revel. 9. 14.

From hence it appears, That

Conſeq. 1. *The Hoſtilities of the* Saracens, *and* Turks *muſt neceſſarily be the Woes of the fifth and ſixth Trumpet.*

And therefore,

Conſeq. 2. *The Turkiſh vexations of the Roman Empire are the ſecond Woe.*

From hence alſo does it appear unqueſtionable, That the reſt who are mentioned, Chap. 9. 20. as ſufferers by the ſecond Woe, and yet were not made to repent of their Idols of Gold and Silver by it, muſt neceſſarily be the Weſtern Chriſtians of the Church of *Rome*. For as there is no other part of the ancient Roman Empire but this alone, which is not already deſtroyed by the *Turks*; ſo alſo cannot there be found any other people beſides, that are any thing near the bounds of that Empire, that have had any Idols of Gold, or Silver, or any thing like them ſince the firſt riſe of the Turkiſh Empire. The only worſhips of God beſides that of the Roman Church, within the extent of the Roman Empire, are the *Mahometan*, the *Jewiſh*, that of the *Greek Church*, and the Reformation, all which are known to deteſt Image-Worſhip.

By the knowledge we now have of the time of the fifth Trumpet, it is not hard to diſcover the bounds of the other four before it. For it is now unqueſtionable, That

Conſeq. 3. *The Plagues of the firſt four Trumpets muſt be executed upon the Roman Empire, betwixt the end of the Pagan power of* Rome, *and the year* 631.

For the *Saracens* began their Invaſions in the year 631. And they are the buſineſs of the fifth Trumpet (*Conſeq.* 1. *Theor.* 19.) And the calamities of the firſt Trumpet do not begin till after the end of all Pagan perſecution. (*Theor.* 13. and *Conſeq. Theor.* 16.)

Wherefore all the firſt four Trumpets muſt have been paſt betwixt the end of the Pagan Empire, and the year 631.

CHAP.

## CHAP. III.

*The four firſt Trumpets applied. The ſignification of a third part in the Trumpets ſcrupulouſly enquired after, and determined. Objections anſwered.*

TO give a fuller Idea of the Judgments of God upon the Roman Empire, at its firſt degeneracy from the true Spirit of the Chriſtian Religion, I will now make a more particular ſearch after the buſineſs of the firſt four Trumpets, and chiefly becauſe it will give us a better diſcovery of the ſeveral ſteps, and gradual advances of that which is the chief malignity of the Beaſt before his full grown appearance.

It has been already ſhown that the firſt four Trumpets muſt begin after the end of the time of the Pagan Emperors (by *Conſeq.* 3. *Theor.* 19.) And therefore could they not be a revenge upon *Rome* Pagan.

It is as impoſſible that they ſhould begin while the Empire was truly Chriſtian; for they are a revenge upon the Roman Empire for the Blood of Chriſtian Martyrs, which therefore could not poſſibly fall upon any true Church of Chriſt; for that would be to revenge the cruelties of the Enemies of the Church upon the Church it ſelf; and beſides, it is plainly expreſſed, that all the true Members of the Church are ſecured from all the evils of the Trumpets, under the figure of the 144000, that were ſealed to eſcape thoſe calamities.

Wherefore ſince it muſt be after the time of both *Rome* Pagan, and *Rome* truly Chriſtian, that theſe Trumpets muſt begin to be executed, it muſt neceſſarily be after ſome degeneracy of the Roman Empire, or after the beginning of ſome corrupt ſtate of the Roman Church.

For

For all the firſt Plagues of the Trumpets, as well as of the Vials, are nothing but references to the ſame kind of Plagues upon *Egypt*; and ſo do plainly intimate, that the Church muſt firſt be in a ſtate of great Bondage and Oppreſſion under the *Roman* Empire; upon the account of which, as it was the Continuation of the ſame Spirit of Cruelty, for which theſe Judgments had been before promiſed, theſe Calamities of the Trumpets are ſignified to be inflicted.

This gives a very ſatisfactory Account of the ſignification of the Trumpets in this place. For as they are deſcribed to be the Denunciations of very great Evils, ſo muſt they be the Trumpets of God, to declare War againſt the Enemies of his Church, according to the Uſe of them among the Jews. And if we conſider their Number, and the ruining and deſtroying Nature of their Plagues, but eſpecially the Effect and Matter of the Seventh, which is a Shout in Heaven at the Fall of all the Kingdoms of this World into the Hands of God, and Chriſt, and his Church, It cannot but be concluded with the judicious Jeſuite *Ribera*, That the ſeven Trumpets are a reference to the going about the Walls of *Jericho* ſeven days with the ſound of Trumpets, and to the falling down of the Wall of it, at the ſhout of the People, on the laſt of thoſe days. And thus do the ſeven Trumpets appear to be ſo many ſeveral Calamities upon the *Roman* Empire, in order to its laſt Ruine.

Rev. 11. 15.

The Time for the beginning of this, is confined to a little ſeaſon after the killing of thoſe in the Fifth Seal; and that ſignifies the ſame with a little while after the time of the Heathen Emperors. *Conſeq. Theor.* 16.

We are therefore to find out Four great Calamities that befel the *Roman* Empire, betwixt the end of the Rule of Paganiſm in it, and the Year 631, which is the acknowledged Date of the beginning of the Fifth Trumpet, or of the *Saracen* Empire. And they muſt be ſuch as may anſwer the Characters of the firſt Four Trumpets, in the ſame Order in which they lye in the Text.

But becauſe it may ſeem difficult to determine the Time of the Degeneracy of the Chriſtian Religion in the Empire, after the Ruine of Paganiſm, I will chuſe to ſeek for the Application of theſe Four Trumpets, from what is already known of

of the Fifth, which has been found to begin about the Year 631, (*Conſeq. Theor.* 19.) And from thence returning back, according to the Order of the Events to which they are applied, it will be more eaſie to determine the particular Age in which this Degeneracy of the *Roman* Church, or Empire, did begin.

The Fourth Trumpet then muſt be ſome very great Calamity upon ſome of the Ruling part of the *Roman* Empire. The darkning of the Sun, Moon and Stars, muſt ſignifie an Eclipſe of the Majeſty of the Empire, thoſe parts of the Heavens being generally uſed in their Myſtical Signification for Supreme Government. And that neither the Matter of this, nor of the reſt of the Trumpets can ſignifie thoſe real things by which they are deſcribed, appears from *Theor.* 10. And as this darkneſs is here determined to a third part of theſe Schemes; ſo muſt it alſo be reſtrained to part only of the Rule of the *Roman* Empire.

For ſince it is found to ſignifie myſtically a Diminution of the Majeſty of the Empire, (*Theor.* 10.) the third part muſt either ſignifie the third part of the Supreme Government of the World, of which the *Roman* Empire is ſuppoſed to be the third part here concerned, or it muſt be a third part only of the *Roman* Empire. But the World cannot be ſaid to loſe a third part of the Majeſty of it by the Diminution of the Ruling Power of the *Roman* Empire. For there were other Supreme Governments that ſtarted up in the room of it.

The only Events that can be imagined to be any ways ſuitable to this Repreſentation, before the *Saracen* Inroads about the Year 631, are firſt that famous Eruption of the *Perſians* under *Choſroes*, ſomewhat before the Year 610, which overſpread the greateſt part of the *Roman* Territories in *Aſia*, as far as *Chalcedon* in *Bithynia*; and that like a Torrent, or a general Conflagration, as *Petavius* repreſents it. They ſeized *Jeruſalem*, and got to be Maſters of *Egypt*, *Alexandria* and *Libya*; And the Emperor was ſo humbled by it, that he begged a Peace of them, but could not obtain it, unleſs he would deny Chriſt, and worſhip the Sun; And ſo this continued above Twenty Years. But yet in all this, there was no part of the Majeſty of the Empire, which muſt here be ſignified at leaſt by *the Sun, that was darkned.*

The

The *Lombard* Invaſion in *Italy*, about the Year 568, may next come in with a pretence to this Fourth Trumpet; For it over-ran all *Italy*, but *Rome* and *Ravenna*. But the excepting of theſe two Places, which were the Seats of the Majeſty of the *Roman* Empire, ſeems ſufficient to excuſe them from Eclipſing the third part of the Sun.

*Juſtinian*'s depriving of *Rome* of all the ancient Glory of its Senate and Conſuls, and its being burnt by *Totila* about that time, may make a fair ſhew of ſmiting the Sun. But that ſeems to be nothing but an Eclipſe upon the City of *Rome*, which had loſt almoſt all its Superiority under the Command of the *Goths* in *Italy*, and had continued for a long time in that condition before this Act of *Juſtinian*'s; and then *Juſtinian*'s Conqueſts could not be the Plague of this Fourth Trumpet; becauſe they were no Judgment upon the *Roman* Empire, but an encreaſe of the Glory of it. For the Majeſty of the *Roman* Empire was accounted the ſame thing, where-ever the Emperor himſelf did reſide.

It is therefore moſt probable, that the Submiſſion of *Rome* and *Italy*, and of that part of the Empire to the Barbarous Kings of the *Heruli* and *Goths*, is the Fourth Trumpet; for it ſucceeded into the place of the Weſtern Empire, which was very properly the ſmiting of the third part of the Sun, Moon and Stars, as they ſignifie the moſt dignified part of the Empire.

The Third Trumpet muſt then be the Miſeries of the *Romans* upon the Fall of the Weſtern Empire, about the time of *Valentinian* the Third; whoſe Death the Hiſtorians do generally look upon as the Date of the Fall of the Weſtern Empire, though it did continue ſtrugling for Life among the ſcuffles of ſeveral Competitors above twenty years after. How this might be repreſented by a great Star falling from Heaven, as a Lamp, and by its fall filling all that part of the World with great bitterneſs of Spirit, will be better underſtood afterwards.

And then the Second Trumpet before it, muſt be ſome great Invaſion of the Empire by a vaſt Inundation of People upon it, to the utter ruine of ſome third part of it. For the Sea ſignifies Multitudes and Nations, *&c.* And the third part of the Sea becoming Blood, muſt ſignifie the Wars and bloody Fights

Fights of those Nations and Multitudes. The Effect of which is very plainly determined by the mention of the great Mountain burning with Fire; which is the same Expression that the Prophet *Jeremy* makes use of to signifie the Destruction of *Babylon*; and then here it can signifie nothing but the laying waste the Territories of some third part of the Empire by the Barbarous Nations, and the sharing it among themselves; which is very fitly represented by what is expressed of casting the Mountain into the Sea; for that is of the same import with being swallowed up by the Sea, that is, by those Multitudes and Nations. Jerem. 51. 25.

The first Trumpet then must be some great destroying Enemy, since we are sure by the Applications of the rest, that the Hail mentioned in it, cannot be literally understood. And then, when besides its being mingled with Fire, in which it resembles the Hail of *Egypt*, it has the addition of Blood also with it, it must denote some bloody storms of Enemies upon the Roman Empire. And this does very exactly represent the Invasions of the Empire by the Northern Nations, which is the Region of Hail, before their great Successes to the utter ruine of any part of the Empire.

But the Explication of these Trumpets, as well as those that follow them, will be much more cleared and confirmed by setling the Notion of a *Third* part, which is mentioned as the Object of every one of them.

The Third part cannot be here, as some would have it, of an Indefinite signification, or only signifie a great part in general, or the greatest part of the Subject that it is joyned with; for a Third part has always a definite and determinate signification, where-ever it has a known sense in Scripture. (*See Concordance in Third Part.*)

From hence therefore appears the vanity of all those Interpretations of these Trumpets, which make account that they are general Calamities upon the Subject where they fall; as those which make the Visible Church, or the World, indefinitely to be the Object of them all.

But yet in the next place, the Third part cannot signifie the whole Roman Empire, as a Third part of the known World in St. *John*'s time; For in the Sixth Trumpet there is a plain distinction betwixt the third part that were slain, and the rest Revel. 9.

who were not killed, and yet did not repent. By the third part then in that place cannot poſſibly be meant the Roman Empire in general; for then the ſenſe of the Text muſt be, that it killed thoſe of the Roman Empire, which is ſuppoſed to be the third part of the World; and that the reſt of the World beſide, whom it killed not, did not repent; whereas all the Judgments of theſe Trumpets have been found to have the Roman Empire only for their Object, (*Conſeq. Theor.* 18.)

Again, The *Saracens* in the Fifth Trumpet, (*Conſeq.* 1. *Theor.* 19.) are diſtinguiſhed from the Plagues of all the other Trumpets, by falling upon all in general, who had not the Seal of God in their Foreheads: whereas all the reſt are confined to a third part. So that if the third part in the reſt were the whole Roman Empire, the *Saracens* muſt have been the Conquerors of all the World; whereas all their conſiderable Conqueſts were upon the parts of the Roman Empire.

And beſides, all their Vexations, as they were one of the Calamities of the Trumpets, had only the Roman Empire for their Object, (*Conſeq. Theor.* 18)

The darkning alſo of the third part of the Sun in the Fourth Trumpet, cannot poſſibly ſignifie an Eclipſe of the third part of the Ruling Power of the whole World, at the pulling down of the Imperial Throne of *Rome* in the Weſt; for the Kingdoms that ſtarted up in the room of the Imperial Throne, were as conſiderable parts of the Supreme Power of the World, as thoſe of the other two parts of it out of the Bounds of the Roman Empire. Nor could the Imperial Throne in the Weſt alone be called the third part of the Ruling Power of the World, becauſe both the Imperial Thrones in the Eaſt and Weſt are ſuppoſed in this Opinion to be but the third part of the Supreme Power of the World.

If by the third part cannot be meant the Roman Empire in general, then muſt it ſignifie a third part of that Empire only. For the Roman Empire is certainly the Object of theſe Trumpets.

And by this it appears, that the ſeveral Subjects, upon which theſe Plagues do fall, do repreſent ſome general Attribute of a third part of the Roman Empire. For if they ſignified any thing leſs, they could not repreſent the Evils of a whole

whole third part of the Empire; and therefore by the Earth, Sea, Rivers, Sun, *&c.* muſt be meant ſomething that was common to all the places of ſome third part of the Roman Empire.

It will then forthwith be apprehended, That ſince the World was commonly known in St. *John*'s time to be divided into three parts, *Europe*, *Aſia* and *Africa*; and that the Roman Empire had the Rule in the ſeveral and chiefeſt parts of them all, that by a third part muſt be meant one of theſe Diviſions of the Empire.

But then the *Saracens* in the Fifth Trumpet, to whom *Africa* was irrecoverably loſt, muſt have ſlain the third part of Men, as well as the Turks in the Sixth Trumpet; whereas thoſe in the Fifth Trumpet are ſaid only to Torment, and not to Kill Men. The ſlaying the third part of Men, which is found to be but a third part of the Roman Empire, cannot be underſtood of any literal ſlaughter of all the *Romans* in thoſe Parts. Whoever heard of ſuch a Butchery in any part of the World? And therefore it muſt ſignifie myſtically, or the (*a*) utter Extinction of the Name or Power of the *Romans* there, according as that Expreſſion is uſed in a myſtical ſenſe by the Prophets. And in this ſenſe would the *Saracens* have ſlain the third part of Men, if *Africa* had been intended here for one of the third parts in theſe Trumpets. The Loſs of that we ſee is accounted but one of the Vexations with which the *Saracens* tormented thoſe that had not the Seal of God in their Foreheads, in diſtinction to the killing of a third part, as it is expreſsly ſaid of them.

One would be extremely tempted after this to judge, that by the third part cannot be meant any Diviſion of the Empire into three parts that were all in being together. For it is known that there were but Two conſtant diſtinct parts of the Roman Empire; and theſe were the Eaſtern and Weſtern Empire.

By the third part in theſe Trumpets might then be apprehended to be meant one of the Three ſucceſſive Thrones of the Roman Empire, that is, the ancient Weſtern Empire, the Eaſtern or Conſtantinopolitan, and the new reſtored Empire in the Weſt. For this would very well agree with the order of the Trumpets, where it ſeems manifeſt that the four firſt

Trumpets ruine the ancient Weſtern Empire, the two next the Conſtantinopolitan, and the laſt Trumpet makes an end of the Beaſt, and of his new reſtored Empire in the Weſt.

But it is too plain, that the third part here is one part of three that were then in being, to allow of this Conjecture, though otherwiſe very tempting. The Sea in the Second Trumpet muſt have two parts more in it at that preſent time when the third part of it became Blood. And by the third part of the Creatures that were in it is manifeſtly ſignified, that there were twice as many in it that did not die by that Plague. And it could not be ſaid that a third part of the Sun or of the Moon was darkened, unleſs there were two other parts of them at the ſame time which were not eclipſed by the ſound of the Fourth Trumpet.

It muſt therefore now be concluded, that this Expreſſion does refer to ſome real Diviſion of the Roman Empire into three parts, before the time of the Trumpets.

The Hiſtory of thoſe Times gives us this light about it. At the Death of *Conſtantine* the Great, the Empire was ſhared among his three Sons. *Conſtantine* the Eldeſt had all the Weſtern part of it beyond the *Alps*, *Britain*, the *Gauls*, and *Spain*. *Conſtance* the Youngeſt had all the reſt of *Europe*, with almoſt all *Africa*, and the Iſles between them. And *Conſtantius* all the Aſiatick part of it, with the Kingdom of *Egypt*. And though the whole Empire did not long after fall into the Hands of *Conſtantius*, yet beſides the Roman and Conſtantinopolitan Seats, which were ſoon after ſetled Imperial Thrones, there was continually ſome or other ſtarting up in the fartheſt Weſtern Diviſion, till the famous Inundation of the Barbarous Nations all over the Empire. So that here ſeems to be ground enough to rely upon this Tripartite Diviſion of the Empire at the Death of *Conſtantine* for the Applications of the ſeveral mentions of the third part of the Empire. For it may be thought to be no greater Objection againſt theſe *three* parts, that they were often under but two Emperors, than it would be againſt the *two* parts of it, that they were often united under one ſingle Emperor.

But

But that, which does the moſt unanſwerably confirm this threefold diviſion of the Empire, is the Office of the *Præfecti Prætorio*, or the Prefects of the Palace, or of the Guard, who were the next Adminiſtrators of the Government under the Emperors, like the Majors of the Pallace in *France* after the time of *Clotaire*, who ruled as abſolutely as the Kings themſelves did before, and like the Vice-Roys of Kingdomes at this preſent. They were called (*b*) the Fathers of the Empire, which was a title allowed to none but the Emperors and themſelves; and they were the laſt appeal in their ſeveral juriſdictions, and diſplaced all other Governours at their pleaſure.

Theſe Prefects of the Guard, before the time of *Valerian*, were but two, and they alſo without any particular Juriſdiction aſſigned them. (*c*) *Valerian* divided the Empire into ſo many Juriſdictions under them, but this was only upon ſome urgent neceſſity of the times; They had not yet any conſtant or ſetled Juriſdictions.

*Conſtantine* (*d*) was the firſt, who divided the Empire amongſt his *Præfecti Prætorio*, and made them the ordinary ſtanding Authority of the Diviſion, over which they preſided. But to break their power, he encreaſed them to four; one over *Italy*, and *Africa*; another over all the Weſt, beyond the *Alps*, which contained in it *Britain*, *Gaule*, and *Spain*; a third over *Illyricum*; and a fourth over the Eaſt. And when he came afterwards to divide the Empire amongſt his three Sons, His youngeſt Son *Conſtance* had two of theſe Prefectures to his ſhare, *viz.* The *Italian*, and that of *Illyricum*. *Conſtantine* his eldeſt, had the Prefecture of *Gaule*; and *Conſtantius* his ſecond Son had the Prefecture of the *Eaſt* for his Empire.

By this means was the memory of the threefold diviſion of the Empire kept up, after that the Empire was returned again into the ſole power of the Surviving Brother, *Conſtantius*. Theſe Prefectures continued ſtill diſtinct, and though they were four, yet it was as well known that thoſe of *Illyricum* and *Italy* were but the two parts of one Imperial ſhare, and were ſometimes confounded together, when the whole Empire was united under one Emperor.

This

*Lib.* 26. This appears from *Ammianus Marcellinus* to have been done in the days of *Julian* the Apoſtate, in whoſe time *Mamertinus* was the Prefect of *Italy*, *Africa* and *Illyricum*, which ſhows that till after the time of *Julian* the Apoſtate at leaſt, the only conſtant diviſion of the Empire among theſe Prefects was that of the three diviſions of the Empire by *Conſtantine* among his Sons at his death. For till that time the two Prefectures of *Italy*, and *Illyricum* were accounted but ſuch a part of the Roman Empire, as they had been before, when they made the Body of *Conſtans*'s ſhare in the diviſion, that is, a third part of the whole Empire. And therefore were they ſometime united together under one Prefect, as has been obſerved; and (*e*) after the diviſion of the Empire, the *Italian* Prefect had all the Weſtern ſhare of *Illyricum*.

Now the time, at which the Trumpets began, cannot be much after the Reign of *Julian*, who reduced the four Prefects to three, according to the former diviſion of the Empire among the Sons of *Conſtantine*. For the firſt Trumpets are found to begin before the Inundation of the Barbarous Nations upon the Roman Empire ſoon after the Reign of *Theodoſius*; and then there muſt be a convenient ſpace allowed for the end of the firſt Trumpet to have its courſe in before that time; which therefore muſt be allowed to begin within a very ſhort while after the Reign of *Julian*.

See Pag. 31. 32, 33.

It cannot therefore be any Objection againſt this threefold diviſion of the Imperial Seats, that the Empire was preſently after the Reign of *Julian* divided into the Eaſt and Weſt, in the Reign of *Valentinian*: and that each diviſion had two of theſe Prefects in it. For the third part in the Trumpets is found to refer to a threefold diviſion of the Empire, which muſt at the fulfilling of the Prophecy be well known; and the diviſion of it by *Valentinian* into two parts, and the ranging of the Prefect of the Eaſtern *Illyricum* (*f*) under the Eaſtern diviſion, as a diſtinct Prefect from the other three, would not hinder the World in thoſe days, from concluding that by the name of a third part of the Empire muſt certainly be underſtood one of the former three Imperial ſhares, which were kept diſtinct by the *Præfecti Prætorio*, who appeared as ſo many Lords Deputies of the Empire. For there was no known diviſion of the Empire into three diſtinct parts

parts at that time, but this, and this was very openly and remarkably known for ſuch.

Wherefore the third part mentioned in the Trumpets, which has been found to be a real third part of ſome diviſion of the Roman Empire, muſt be one of the three Imperial juriſdictions ſet up by *Conſtantine*, and preſerved in memory by the ſtanding Offices of the *Præfecti Prætorio*.

It is no ſmall confirmation of this concluſion, that *Conſtantine* was the firſt Author, both of parting out the Roman Empire into particular juriſdictions under the *Præfecti Prætorio*, and into diſtinct Imperial Seats amongſt his three Sons; And beſides, *Conſtantine* is allowed by almoſt all Interpreters to be very particularly deſcribed in the Prophecy; ſo that ſuch remarkable actions of his, as theſe were, may very well be determined to have been pointed at by ſuch ſchemes in the Prophecy, as do very naturally ſignifie them, and which cannot be found to agree to any thing elſe.

That theſe diviſions of the Empire were but the parts of one and the ſame Empire, was ſhown by the publick enſigns of Authority, which were conſtantly carried before the *Præfecti Prætorio* in their ſeveral juriſdictions; though each of theſe Prefects were under the immediate authority of but one Emperor, yet before every one of them was carried the Heads of all the Emperors, who were at that time in power, to ſhow, that they were all together the United Majeſty of that Empire, though they had diſtinct juriſdictions. This may be ſeen in that eminent fragment of the State of the Roman Empire, the *Notitia Imperii* publiſhed and explained by *Pancirollus*, where it appears that in the time of the diviſion of the Empire into the Eaſtern and Weſtern Seats all the great Magiſtrates of both the diviſions had the Heads of both the Emperors carried before them. *Cap. 24. Notit. Imp. Oriental.*

But it is ſtill more evident from the matter of the Trumpets, that the third part in them muſt have a reference to three diſtinct Imperial Seats, or ſhares in one and the ſame Empire. For what elſe can poſſibly be ſignified by a third part of the Sun, Moon and Stars (in the fourth Trumpet) ſince the Sun in general is known in myſtical uſe, to denote the ſupreme power of but one Nation or Empire? There is then in that expreſſion of the *third* part of the Sun, a plain

ſignification

ſignification of two other Imperial Seats beſides that, which is intended by the firſt third part.

There is alſo beſides, a particular mention of two other ſupreme Soveraignties among the Trumpets, really diſtinct from that which is here called a *third* part of the Sun. For in the ſecond Trumpet there is a deſcription of a Mountain burning, and caſt into the Sea, which is the very expreſſion, that is uſed by the Prophet *Jeremy*, to ſet out the Fall
Jerem. 51.25. of the *Babylonian* Throne. And in the ſixth Trumpet there is an account of a ſlaughter of the third part of men; which being known to ſignifie the Turkiſh advances upon the Empire, in diſtinction to thoſe of the *Saracens*, who are ſaid not to kill men, but to torment them, muſt neceſſarily denote (*g*) the utter deſtruction of the Eaſtern Roman Empire; here are therefore the two other third ſhares of the Majeſty of the Empire particularly deſcribed.

It is as evident that theſe three ſhares of the Empire, muſt be three Imperial parts, that are really diſtinct from one another, the Mountain caſt into the Sea in the ſecond Trumpet muſt neceſſarily be the utter ruin of one Imperial part, according to the uſe of it in Prophecy. And therefore muſt it be really diſtinct from any other part that is mentioned after it; and then the third part of men in the ſixth Trumpet, is as certainly the Eaſtern diviſion: Becauſe the Woe of that Trumpet has been determined to be the Turkiſh Empire; and the character of the Eclipſe upon the third part of the Sun, is as unqueſtionably to be underſtood of the Roman Throne, becauſe no other part of the Empire before the Turkiſh Conqueſts, did loſe its ſupreme Government: after that the Mountain was caſt into the Sea, as it is here deſcribed.

There has been the more care taken in the former Diſcourſe to clear the notion of the third part, which is ſo often repeated among the Trumpets, becauſe there is ſcarce any thing in the Prophecy, that has more perplexed me, or that is more ſlightly paſſed over by others, or that has more influence upon the interpretation of this part of the Prophecy.

And

And it may now be concluded from the reſolution of this difficulty, that the threefold diviſion of the Empire, to which every mention of the third part in any of the Trumpets does refer, is the diviſion of it among the three Sons of *Conſtantine*, whoſe particular Juriſdictions were preſerved in memory by the Office of the *Præfecti Prætorio*, who continued as the Vice-Roys or Deputy Emperors in the Government, and ſo did repreſent that threefold diviſion of the Empire after the time of the three Brothers, and who were ſoon after the Death of the laſt of them reduced to the ſame number with their Lords, whom they repreſented.

Againſt this it will be objected, That the Dragon in the 12. Chapter, who has there the proper and peculiar Badges of the Roman Empire, is ſaid to have drawn the third part of the Stars of Heaven with his Tail, and to have caſt them to the Earth; which according to the myſtical ſignification of Stars and Heaven in that place, muſt repreſent the Roman Conqueſts, of which the Body of the Roman Empire conſiſted; And thus is the Roman Empire ſignified to be but a third part of the World, which is here repreſented by Heaven; Which ſeems to ſhow, that by the third part in the Trumpets is meant no more than the Roman Empire in general.

This might have a much more plauſible ſhew, if it had been ſaid in general, that the Dragon had caſt down the third part of the Stars to the Earth; But when it is attributed to no other part of the Dragon, but his Tail, that ſeems at firſt ſight to intimate, that the third part of the Stars, are not the concern of the whole Roman Empire. Mr. *Mede* whoſe opinion has the moſt intereſt in this Objection, does give this account, why the power of the Locuſts in the fifth Trumpet is ſaid to lye in their Tails. The Head of the *Saracen* Empire, who are agreed upon to be meant by the Locuſts, was in *Aſia*: Their Tail therefore, ſays he, muſt be in the parts of their Empire, which were at greateſt diſtance from thence, and by their Tails muſt be meant the Weſtern parts of their Empire in *Europe*. Upon the ſame account may it be anſwered, that the Dragons Tail muſt be the Roman Conqueſts in *Aſia*, ſince the Head of the Roman Empire was *Italy*. And then by his caſting down

*Mede* p. 1113. in cap. 9. Apoc.

the third part of the Stars to the Earth with his Tail, can be ſignified no more, than the Aſiatick part of the Roman Empire.

There is indeed a very manifeſt reaſon, why this ſhould be made one of the characters to know the time of the Dragon by. For, as it is elſewhere proved, the Roman Empire cannot be the Red Dragon perſecuting the Woman before the Roman Conqueſts of *Syria* at the ſooneſt. For as the Woman with the Crown of twelve Stars upon her Head, is unqueſtionably the Church of God under the proper Badge of the Jewiſh Church, that is, the twelve Tribes, or which is of the ſame import, the twelve Apoſtles repreſented by the twelve Stars: ſo could it not poſſibly be ſaid to have any trouble from the Romans before their Conqueſt either of *Judæa* or of *Syria*, which were both of them juſt about the ſame time; And then the caſting down of the third part of the Stars to the Earth by the Dragons Tail does very properly ſignifie, that the time of the Dragon began juſt about the end of the Conqueſt of *Aſia* and *Aigypt*, which have been found to have afterwards made the third part in the diviſion of *Conſtantine*'s Empire.

Revel. 12.

But there is another ſtate of things, that this power of the Dragons Tail ſeems more eſpecially to refer to. I look upon this whole 12. Chapter to be intended only to ſet out the ſeveral ſtates of the Pagan and Chriſtian Religion till the ruin of Paganiſm in the Empire, and not to ſignifie any civil changes of the Government.

We do accordingly find both the Woman and the Dragon repreſented as ſeen in Heaven; ſo that Heaven cannot poſſibly in this place ſignifie civil authority or worldly power. For then the Woman would be in as much Authority as the Dragon at the time ſhe was perſecuted by the Roman Empire, which is a contradiction. Nor can Heaven on the other ſide ſignifie any place of true ſpiritual Dignity. For it is the place of the Dragon as well as the Woman. And yet it is repreſented as a place of ſome advantage or credit to both; For both the caſting down of the Stars to the Earth by the Dragon, and of the Dragon himſelf with his Angels by *Michael* and his aſſiſtants are repreſented as a great diminution of their ſtate. And what then can this myſtical

myſtical ſtate of Heaven be, which is a common advantage to both a true perſecuted and a falſe perſecuting Religion at the ſame time, but the viſible or outward profeſſion of Religion in general, which is common both to the perſecuted, and the perſecuting Party?

According to this, to be caſt out of Heaven down to the Earth, muſt ſignifie the loſs of the open, outward profeſſion of either of thoſe Religions: and therefore is the Dragon repreſented ſtill in Heaven after that the man-child was got into the Throne of God, to ſhow that the open profeſſion of the Pagan Religion was not at an end upon the enthroning of Chriſtianity in the Empire, nor till after the great ſtrugle, that it had with the Defenders of the Pagan Religion, which is repreſented by the fight of *Michael* with the Dragon and his Angels; And then the caſting the Dragon out of Heaven being the end of the publick profeſſion of Paganiſm, his caſting down of the third part of the Stars to the Earth with his Tail muſt ſignifie the ruine of all the Religions of the Greek Empire in *Aſia*, as the drawing them after him by the ſame means may denote the (*h*) Confuſion of thoſe Religions in the Roman Worſhip. Revel. 12.5,7,

There were indeed for a while ſome remainders of the Religions of the conquered *Grecians*, as well as of Paganiſm, in the Roman Empire, after the time of that mortification of each of them, which is here ſuppoſed to be their being caſt out of Heaven. But then they were both in as different an appearance in reſpect of the open profeſſion of them all over the two Empires, as Heaven is from Earth, according to the Scheme of them in the Prophecy.

## *References to the third Chapter.*

(*a*) *Grotius de jure B. & P. Lib.* 2. *c.* 9. *Artic.* 3, 4, 5, 6. Where he ſhows, that as a people continue one and the ſame living Body, as long as they continue in an united Society: ſo may they be ſaid alſo to die, when their Government, and Society is taken from them; as when a people are reduced under the power of another Nation.

(*b*) *Caſſiodor. Variar. Lib.* 6. *cap.* 3. *Formula P. P.* He is called the Father of the Empire——ſome priviledges of this Dignity are ſuch as make them ſharers with our ſelves.---He wants very little of making Laws, ſince his Authority can make an end of Affairs without any power of appeal from his ſentence-----And he puniſhes the offences of the Judges of the Provinces —— no Dignity is equal to it——he judges every where as Vicegerent of the ſupreme power. We willingly confirm whatſoever he appoints, whoſe authority we our ſelves do ſo much reverence, that we without ſcruple do thoſe things, which we know him to have Decreed, *&c.*

*Joh. Perſius Sileſius de P. Præt.* obſerves that they acted like the Roman Dictators.

(*c*) *Ragonius* was *Præfectus Prætorio Gall.* and of *Illyricum* in the time of *Valerian*, and ſo was *Q. Vicarius. Spartian* in *Balliſta.*

(*d*) So ſays *Zoſimus Lib.* 2.

(*e*) *L.* 21. *C. Theodoſ. de Naviculis.*

(*f*) *Pancirol. Notit. Imperii Orientalis cap.* 23.

(*g*) See *Grotius* in Note the firſt, concerning the death of a People.

(*h*) *Grotius c.* 13. *Apoc.* Laws were made at *Rome* againſt ſtrange Gods. *Cicero* 3. *de Leg.* And amongſt foreign Nations there were every where Temples and Altars raiſed in honour of *Rome*, and its Emperors —— Nor did ever the Idolatry of any other Nation extend ſo far in the worſhip of the City and its Emperors, as that of *Rome.*

*Ribera* in, *cap.* 14. *Apoc. Numer.* 41. of *Rome.* And thoſe Gods which it did it ſelf worſhip, it ſet up to be worſhipped by all Nations beſides.

*Idem* in *cap.* 17. *Numer.* 5. The *Romans* ——— did convey (the worſhip of) their Idols, and their corrupt manners to all Nations, where they ruled, and to thoſe who came to inhabit their City. And becauſe all Nations did ſtand in need of the favour, and aſſiſtance of the *Romans*, under whoſe Dominion they, and all elſe were, they did therefore willingly comply with them in it. Beſides, the Kings, and Princes of the Earth, who did above all ſtudy to pleaſe the *Romans*, that they might obtain Kingdoms of them, or by their help keep them, did eaſily, and readily worſhip their Idols, and command them to be worſhipped in their Kingdoms.

CHAP.

## CHAP. IV.

*The particular Application of the Matter of the first four Trumpets, according to the Notion of the third part mentioned in them. The reason of the difference betwixt the four first and the three last Trumpets. What Provocations were the cause of the Judgments of the Trumpets. How they were the Vengeance promised to the Martyrs under* Rome *Heathen.*

IF we come to apply the Explication, that has been given of the *third* part, to the several mentions of it among the Trumpets, it is certain in the first place, that the same *third* part of the Empire must be the Subject of more than one of the Trumpets. For there are five distinct mentions of the third part in several Trumpets, and there cannot be above three of these third parts that can be really distinct from one another.

With this Intimation we may proceed to observe, that the *Hail* in the First Trumpet having been found to be the first bloody storms of the Northern Nations against the Roman Empire next before their prodigious overthrow of it, represented by the Sea in the Second Trumpet, the Hail with the Effect of it upon the Third part of the Trees and Grass, may very well be applied to *(a)* the Invasions of the *Goths*, in the time of *Valens*, *Theodosius*, *Arcadius*, and part of the Reign of *Honorius*. And the continuance of this storm may be determined to be till the departure of the *Goths* out of *Italy*, after the Sacking of *Rome* by *Alaricus* and *Athaulphus*, which was in the Year 411, which was just about the time that those swarms of divers Nations began with Triumph and Success to gain upon the Transalpine part of the Western Empire, according to the Character of the Sea of Blood in the Second Trumpet.

Rev. 8. 7. Chap. 3. From 370, to 412.

It

It may then now be obſerved, that the Calamities of the Firſt Trumpet do fall wholly upon the Italian Diviſion, which was a third ſhare of the Empire, and which was formerly all under *Conſtans*. This, beſides (*b*) *Africa*, reached to the *Helleſpont*, within which compaſs happened all the Commotions and Invaſions of the *Goths* under *Athanaricus*, *Alaricus*, *Gainas*, *Rhodagaiſus* and *Athaulphus*; Which being a continued Vexation of the Empire by one and the ſame People, upon one and the ſame third part of the Empire(according to the firſt Diviſion of it, though at the time of theſe Events under two ſeveral Princes) may very well deſerve the name of one and the ſame kind of ſtorm, as the Hail is repreſented to be in the Firſt Trumpet. And there is a manifeſt reaſon to warrant the dating the beginning of the Firſt Trumpet as high as the Reign of (*c*) *Valens*, upon the account of the great ſeverities and fierceneſs of *Valens* againſt the Monks and Biſhops of the Church, which was the firſt Inſtance of any conſiderable Perſecution againſt Diſſenters.

Some poſſibly will be pleaſed to find, that both at the beginning and end of theſe Gothick Troubles, there was a Storm of ſuch Hail as was of a prodigious and incredible ſize. The firſt is ſaid to have been as big as great Stones, by which (according to S. *Jerom*'s Relation)there were ſeveral Men ſtruck dead. The other are ſaid to be of Eight Pound weight. This has the credit of almoſt all the Hiſtorians of thoſe times to confirm it. And *Johnſon* might therefore well put them both into the Account of his *Admiranda Meteororum*. Of the firſt kind (*) *Socrates* gives this Account, That it was commonly judged that it was a Judgment of God for the Emperors Severities againſt the Church-men.

*Jerom. in Chronic.*

* *Socrat. l. 4. c. 10.*

This indeed might be a concurrent circumſtance to allarm the World in after Times to fix the beginning of the Trumpets to thoſe days, when there was ſo very remarkable an Event according to the Letter of the Prophecy. But it is unqueſtionable that it could be no more than a myſtical Scheme of ſome other far more conſiderable Judgment that was ſignified by it, as all the Expreſſions concerning the matter of the Trumpets has been already found to be, (*Theor.* 10.)

It will not be queſtioned but that the next third part, which is the third part of the Sea turned into Blood, with a burning Mountain caſt into it, muſt be that great Inundation of the Barbarous Nations all over the Tranſalpine part of the Weſtern Empire, after the departure of the *Goths* out of *Italy*. The great and known Effects of which was the loſs of all the Prefecture of *Gaul* (or *Conſtantine*'s third ſhare of the Empire) to the ſeveral Nations that invaded it; as *Britain* to the *Saxons*; *Gaul* to the *Goths*, *Franks* and *Burgundians*; and *Spain* to the *Suevi*, *Alans* and *Vandals*. V. 8. From about 412, to 446.

This is very properly expreſſed by the caſting a burning Mountain into the Sea; which is a very peculiar Expreſſion, and is known to be uſed by the Prophet *Jeremy* to ſignifie the ruine of *Babylon*, *Jerem.* 51. 25.

Now this is here reſtrained to that third part only of the Sea which became Blood. And beſides we find afterwards in the Fourth Trumpet a mention of another third part of the Majeſty of the Empire. Which makes it evident, that by the Mountain caſt into the Sea, cannot be here meant the loſs of more than one third part of the Roman Empire, which has the name of *Babylon* all over this Prophecy.

And then, ſince the caſting of the Mountain into the Sea all burning with Fire, does very manifeſtly ſignifie the utter and final loſs of it from the *Romans*, it ſeems thereby to be determined which of the three parts of the Empire it muſt needs be. It is certain it cannot be any part of the Eaſtern Empire; for that is not loſt before the Deſtruction of it by the Turks in the Sixth Trumpet. Nor can it be the loſs of the Imperial Seat of *Rome*; for that was never finally loſt from the *Romans*. And beſides, whatever Eclipſe of the Majeſty of it there might be before the Fifth Trumpet, it is vey eminently ſet out by the darkning of the Sun, Moon and Stars in the Fourth. And to conceive, that the burning Mountain caſt into the Sea might be the ſame third part, that had the third part of the Sun darkened in it afterwards, would be to make one and the ſame part of the Roman Empire to be firſt like *Babylon* utterly ruined, and after that to be like *Babylon* under the loſs of but a part of the Majeſty of it.

The

The Mountain caſt into the Sea cannot therefore be either the Eaſtern or the Italian Seat of the Empire; and therefore muſt it be the Tranſalpine part of the Weſtern Empire, commonly known by the name of the Prefecture of *Gaul*, and the Empire of the Eldeſt of the Sons of *Conſtantine*: And ſo accordingly does it appear upon Record in (*d*) the *Notitia Imperii*. After the ſucceſs of the Barbarous Nations upon this part of the Empire, the *Præfectus Prætorio* of *Gaul* has no Enſigns of his Authority ſet down there. Becauſe, ſays *Pancirollus*, all the parts of that Prefecture were ſeized upon, and in the Poſſeſſion of the Barbarous People.

That which does further confirm the caſting of the Mountain into the Sea to ſignifie the utter loſs of that part of the Roman Empire, is, that the third part of the Creatures are ſaid to have died in the Sea, as well as the third part of the Sea ſaid to become Blood. For (*e*) killing and ſlaying a community of Men does in this Prophecy ſignifie the utter end of that community, as will afterwards more certainly appear from the ſlaying of the third part of Men in the Sixth Trumpet, and from the killing of the Witneſs in the Eleventh Chapter. And this gives a very ſatisfactory Account, why the Conqueſt of *Africa* by the ſame Nations within the ſame period cannot be acounted any part of this Sea of Blood, or of the Mountain caſt into the Sea, becauſe it was not the laſt ruine of that third part of the Empire to which it did belong, that is, of the Italian Share or Prefecture. And therefore muſt it be ſaid of thoſe African Conquerors, as it is of the Saracens in the Fifth Trumpet, who over-ran the ſame place, that they did not *kill*, but only *torment* Men; And ſo were not capable of being any part of that Sea of Blood wherein all the Creatures of it died.

*Anno 410.* It cannot be here ſaid, that the burning of *Rome* by *Alaricus* does the moſt properly anſwer the burnt Mountain. It muſt be conſidered, that in this place it cannot be the bare City of *Rome* that can deſerve the Name of the Mountain. It muſt be the Rule and Domination of it, if any thing. And then the burnt Mountain cannot ſignifie any thing leſs than the ruines of ſome part of its Empire; whereas *Rome* loſt very little of her Imperial Power by that whole Expedition of *Alaricus*; and it was not the Seat of the Empire when this happened, and

and is repreſented to be little regarded by *Honorius*, who had long before left it.

The time of the continuance of this Calamity in the Second Trumpet, muſt reach to the Settlements of the Barbarous People all over the Prefecture of *Gaul*, and that could not be at the ſooneſt before the loſs of *Britain* to the *Saxons* in the Year 446. After that indeed the *Romans* ſeemed to have very little to do beyond the *Alps*, but to fight ſometimes upon the Borders with thoſe who had ſetled themſelves all over that part of the Empire. *Aëtius* 'tis true did march through the heart of the Country at the defeat of *Attila*; But it was becauſe he had all the Kings of thoſe Parts for his Confederates in that Expedition.

THE fall of the great Star like a Lamp upon the Rivers of Waters, ſeems after this to be the Death of *Aëtius*; Of whom it is ſaid (*f*) by all kind of Hiſtorians, That He alone was the Upholder of the Weſtern Empire againſt all thoſe violent Irruptions of Barbarians for near thirty Years together. And though the Death of *Valentinian*, which was juſt about the ſame time, may be thought to be more conſiderable, and ſo a more proper Application to it, yet ſince the Emperor muſt be part of the *Sun*, if any thing, in the Roman Empire, he is too high for the Name of a Star. But *Aëtius* his quality did exactly anſwer that Character, and his Death was of much greater influence upon the miſeries that followed upon the Weſtern Empire preſently after; And ſo did much more deſerve to be accounted the Calamity of the Third Trumpet, than any thing elſe that did happen in that Age; And his great Actions might very well repreſent him to be as a Star like a great Lamp. And then the imbittering of the Fountains and Rivers, which is the effect of the fall of this Star, will be eaſily underſtood to ſignifie ſuch a ſad condition of the Roman Empire, as bitterneſs does uſually ſignifie among the Prophets when ſpoken of the ſtate of a Nation. And the miſeries of that Empire after the Death of *Aëtius* will afford Matter enough for the Application of it. V. 10, 11. About the Year 450.

But both the fall of the Star and the effect of it is reſtrained to a third part of the Rivers; And there needs no long ſearch for the ſubject to which this is to be applied. For ſince there is nothing that does ſo well anſwer the Cha-

racter of this falling Star, as the Death of *Aëtius*, and the Conſequences of it, it muſt be the Italian Diviſion that muſt be the third part in this place.

THE Matter of the Fourth Trumpet does at firſt ſight appear to be the pulling down of the Ruling Power of one of the three Imperial Shares. The darkning of the third part of the Sun, Moon and Stars can be nothing elſe. For the whole Sun is known to ſignifie among the Prophets the whole Supreme Power of a Nation.

Rev. 8. 12.

It is not difficult to find the Application of this, if it be conſidered, that betwixt the Settlements of the Northern People in the furtheſt Weſtern part of the Empire (which muſt be the Matter of the Second Trumpet) and the Saracen Invaſions, which is the Plague of the Fifth, there was no Supreme Power of the *Romans* pulled down but the Imperial Government of *Rome*.

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The darkning of the Sun, Moon and Stars muſt therefore be the ceaſing of the Imperial Government in the Weſt for a time, which becauſe it had then the Command of nothing but the Remains of the Italian ſhare, is therefore very properly called the darkning of but a third part of the Sun that was afterwards to come out of the darkneſs. For though there were at that time two parts of the three Imperial Thrones pulled down, yet the influence of the Fourth Trumpet in particular was but upon one of thoſe Thrones; And therefore could not there above one third part of the Sun be ſaid to be eclipſed by it. The darkning of one third part of the Sun does not make it neceſſary that there ſhould be two parts not darkned. In an Eclipſe of the Moon which affects two third parts of the Body of it, it might very properly be ſaid at the darkning of the latter of thoſe two third parts, that it took away the Light of the third part of the Moon, though there had been another third part darkned before, eſpecially if there had been an account before of the Eclipſing of the firſt third part of it under another Term, as there is here before this in the Second Trumpet under the Scheme of a Mountain caſt into the Sea. But beſides it will preſently be found, that the term of darkning the third part of the Sun in this place is to give it a peculiar diſtinction from any other third part of him, which had its Light

Light wholly and finally extinguiſhed. For this darkneſs was to vaniſh again in ſome years after, and therefore might very well be ſaid of the third part, though the whole Body of the Sun beſides had been loſt. *Anno* 476 & 490.

The Calamity of the Fourth Trumpet does therefore by this appear to be the Fall of the Imperial Government, and of all its immediate dependants at the Conqueſts of *Italy* by *Odoacer* and the *Goths* after him, and the end of the Imperial Rule there in *Auguſtulus* about the ſame time.

This is very aptly ſignified by an Eclipſe of the third part of the Sun, becauſe that does intimate, that it was not a final end of the Imperial Roman Authority in thoſe parts but a Mortification of it for a ſet time only, according to the nature of an Eclipſe, which in time paſſes away, and then the Sun returns to its former luſtre again. And juſt ſo did the Imperial Government appear again in that third part of the Empire at the recovey of the African and Italian part of it by *Juſtinian*; For then the Imperial Authority was there returned to be as real a third part of the Sun in thoſe Parts, as it had been in the Prefecture of *Gaul* under the Weſtern Emperor. About the Year 540.

But *Juſtinian*'s change of the Dignities of *Rome* and *Italy*, cannot as ſome would have it) be taken for any Eclipſe of the Roman Sun, as long as there was the ſame Imperial Authority in thoſe Parts that there always had been in the time of any of the Eaſtern Emperors, who had the whole Empire under them. For it is the Imperial Authority that muſt be meant by the Sun in this place, which received no more Diminution in the Weſt by *Juſtinian*, than by any other Prince of the Eaſt. All that can be pretended from his putting an end to the Senate and Conſul of *Rome*, will amount to no more than the darkning of the Moon and Stars at moſt. So that the beginning of this darkneſs muſt neceſſarily be fetched from the end of the Imperial Authority in the Weſt with *Auguſtulus*.

It is alſo worth the obſerving, that this Plague of the Fourth Trumpet is ſet out by the Fall of the *Imperial Authority* in the Italian part of the Empire under the Scheme of the eclipſed Sun, rather than by the loſs of the Body of that Third part; Becauſe there was ſtill a conſiderable part of the

Italian ſhare of the Empire remaining entire in the hands of the Eaſtern Emperors, that is, all the Eaſtern part of *Illyricum*, which was ſo conſiderable as to have a *Præfectus Prætorio* over it alone to it ſelf. And there was beſides a diſtinction made betwixt the Conquerors of *Italy* and the *Romans* there in all the Adminiſtration of the Government, as may particularly (*g*) be obſerved in the time of all the Gothiſh Kings. So that the Body of the *Romans* ſeemed to be kept ſtill diſtinct, and that the only change of their State was the loſs of their Head; which therefore to our Admiration is diſtinctly repreſented in the Prophecy by the Sun, Moon and Stars, which are known to ſignifie a change of the Ruling Power only of a Nation.

Thus does the Object of the Fourth Trumpet ſtand diſtinguiſhed from that of the Second. They are both very dreadful Mortifications of the Roman Power in two ſeveral third parts of that Empire. But the Second Trumpet deſcribes its whole third part as at its laſt end under the Character of a Mountain caſt into the Sea; Whereas the Fourth does intimate no more of its third part, but only that the Supreme Government of it was changed, and that alſo but for a time, that there was but a preſent Eclipſe upon it.

But yet it was ſo long a time before this Eclipſe was paſſed off, that it was fit there ſhould be ſome more than ordinary Character of it; According as it is here expreſſed in five ſeveral Inſtances, by the darkning of a third part of the Sun, of the Moon, of the Stars, and by the darkneſs of a third part of the day, and a third part of the Night. For this Eclipſe of the Majeſty of this part of the Empire continued at leaſt till the beginning of the Conqueſt of *Africa* by *Juſtinian*, which was above fifty years after the firſt appearance of it. And therefore is there no mention of the Prefectures of *Gaul* or *Italy* in *Juſtinian*'s Code, becauſe the Imperial Dignity was then loſt there.

From 476, to 631. 'Tis true, there will thus be a very great interval betwixt the end of the Fourth Trumpet and the beginning of the Fifth, and a very great diſproportion betwixt the continuance of the four firſt Trumpets, and the two next.

But

But the Prophecy it ſelf does give very manifeſt Intimations of them both. For after the Fourth Trumpet there is a very ſolemn Pauſe made before the ſounding of the Fifth, and a new Scene of things prepared to ſignifie the importance of it; As if it were on purpoſe introduced to make us paſs by all other leſs conſiderable Calamities that might fall upon the Empire betwixt the Fourth, and that which is really the Fifth. Rev. 8. 13.

For after the bare mention of the four firſt Trumpets, and their effects in few words, and in a cloſe order, there is in the laſt Verſe of the Eighth Chapter this ſolemn Pauſe and Introduction concerning the three remaining Trumpets. —— *And I beheld and heard an Angel.* —— *And it was an Angel flying through the midſt of Heaven.* —— *And then, that cried with a loud voice.* —— *And that a very dreadful cry,* Woe, Woe, Woe *to the Inhabitants of the Earth, by reaſon of the other voices of the Trumpets of the three Angels which are yet to ſound.*

So very ſtrange and peculiar an Alarm from the Text to make the World obſerve the diſtinction betwixt the three laſt Trumpets and the four firſt, is a ſufficient warning to all to neglect any ſmaller Plagues upon the Empire, which might happen betwixt the end of the Plague of the Fourth Trumpet and that which was really to be the Fifth. They might eaſily perceive by this, that no Plague or Judgment upon the Roman Empire could anſwer the Character or Woe in the Fifth Trumpet but what was very conſiderably heavier than any of the Plagues of the former Trumpets, though the laſt of them was the ruine of the Majeſty of the Weſtern Empire. And therefore none could be able after this to fit the Plague of the Fifth Trumpet to any Event that happened before the riſe of the *Saracens*.

And then the ſame ſolemn Expreſſions, that ſet out the great difference betwixt the heavineſs of thoſe Woes that were to come, in compariſon of any of the Plagues of the other Trumpets, do alſo at the ſame time intimate, that there was ſome more than ordinary Provocation that was the cauſe of thoſe different Judgments.

And upon a ſmall Enquiry it will be found, that there was a ſecret correſpondence carried on betwixt the Biſhop of *Rome* and the Eaſtern Emperor for the advancement of the Authority of the Roman Church over all others after the ruin of the Weſtern Empire by the Barbarous Nations in *Italy*. The hopes of the Emperor for the recovery of *Italy*, made him look upon it as very requiſite for him to gain the Biſhop of *Rome* to his intereſt by advancing the Superiority of that See. And thus was the Authority of the Roman Church continually encreaſing ſoon after the Settlement of the Barbarous Nations in *Italy*, till it came to a full height not long before the Saracen Invaſions.

The firſt foundation of this Supremacy was the (*h*) Reconciliation of the Greek and Roman Church by the Emperor *Juſtin* and Pope *Hormiſda* in the Year 519, after a Schiſm of Forty Years together; And for which the Emperor had the Title of (*i*) *Juſtin the Orthodox*.

The next great ſtep was (*k*) *Juſtinian*'s Profeſſion of his Faith to Pope *John*, wherein he aſſerts the Pope's Primacy, and promiſes his Aſſiſtance, that all other Churches ſhould be united under that See. And this was thought to be ſo conſiderable as to be entred into the Code with the Pope's acknowledgment of the Kindneſs.

The next advance is *Juſtinian*'s (*l*) new Laws againſt Diſſenters, and his (*m*) enforcing his old Penal Laws againſt them, which by the Invaſions of the Barbarians had been laid aſleep almoſt ever ſince they were made; But from the time that they were thus revived by *Juſtinian*, they continued in force to this day.

*Anno 606.* The laſt finiſhing part of this Church-work was the Settlement of the Title of Univerſal Biſhop upon *Boniface* by *Phocas*.

An Affair of ſo great Importance as this was, eſpecially ſince the whole Prophecy is concerned about it, ought to have ſome ſignifications of the firſt appearance of it ſome way proportionable to the nature of it. And there is nothing among the Trumpets that can tolerably be applied to it but the warning that is here given concerning the three laſt Woes. The firſt of theſe Woes muſt therefore be at as great a diſtance from the Fourth Trumpet as was taken up in laying this Foundation

dation of the Kingdom of the Beaſt, which was the Provocation that brought on theſe Woes.

It may now be enquired, wherein lay the chief Point of the heavineſs of the three laſt Trumpets, which are diſtinguiſhed from the reſt by the name of the three laſt Woes; For the Second Trumpet utterly ruines its third part, and the Fourth Trumpet deſtroys the Imperial Rule of its reſpective part. It might at firſt be apprehended that the difference betwixt them could be nothing but the length of the continuance of the Woes in compariſon with the reſt of the Trumpets. But this is not ſo clear of the third Woe, which muſt do its work in a much ſhorter time than the other.

But the certain and unqueſtionable difference betwixt them, is, that Whereas the common nature of all the Trumpets is to be Plagues upon the Roman Empire, ſo the three laſt Woes were the final ruine and loſs of both the Roman Name and Authority in the greateſt part of the Dominions where they fell; But the greateſt loſs of the Roman Authority by the other Trumpets was repaired again by the Authority of the Roman Church among them, which was far more abſolute than ever the Imperial Authority had been, and made all that part of the World take upon them the Name of *Romans* again.

BY this Account that has been given of the firſt four Trumpets, it does appear, that the ground and occaſion of the Plagues of them began very early in the Chriſtian Church, and that in ſo high a meaſure as fitted the Body of the whole Roman Empire to be the Object of ſuch terrible Expreſſions of the Wrath of God towards them.

If it ſhould be hereupon enquired, What Alteration it might be of the Spirit of the Chriſtian Church which could give God ſuch a Provocation in thoſe early times, It muſt be conſidered, that that which appears to be the high malignity of the Beaſt began to be very riſe ſoon after that the Imperial Throne was come into the Church; And that was the forcing Men againſt their Conſciences to reverence the Roman Authority in Points of Faith and Worſhip for the only Rule and Standard of Chriſtian Truth. And to give this the more ſolemn appearance, it was propounded under the name of the Judgment of the Catholick Church, which had

had an Infallible Spirit which dictated to it all the things of Religion that the Emperors enjoyned by their Edicts; Whereas it does manifestly appear, that the Councils to whom this Name was given did very ordinarily contradict one another; And that the major part of every one of them (who were They that made all the Canons in them) did generally conform themselves to that Emperor's Opinion that called them and over-ruled them. So that the *sitting in the Temple of God*, and *shewing himself there as God*, seemed to be then in its first Formation by the Conduct of some of the Roman Emperors soon after the advancement of Christianity upon the Throne.

2 Thess. 2. 4.

The very First-fruits of the Imperial Authority in the Church in the days of *Constantine*, and even before the full end of the Pagan Persecution with *Licinius*, were the Depositions and Banishments of the Arian Bishops, severe Laws for the punishing even (*n*) with Death all those that should but conceal any of the Books of *Arius*; Besides the denouncing of the Curses of God upon all the Arian Party seemed to be Punishments highly disproportionable to the nature of that Crime. The Roman Councils began also at the same time to be accounted the Infallible Oracles of God. *Constantine* says of the Council of *Nice*, (*o*) That it was inspired by the Will of God himself. And that that which seemed good to them was to be taken for nothing less than the Mind of God. And of (*p*) Councils in general, That whatsoever was decreed in them, ought to be accounted the Will of God. And in this esteem of Divine Inspiration were all the Arian as well as the Orthodox Councils among their several Followers, though they were plainly contradictory to one another.

*Socrat. l.* 1.

It is not much to the purpose to object here that one part of these Councils must undoubtedly be in the Truth; And that those at least could not be blamed for such Usurpations upon the Consciences of Men. For, Which soever of them had the Truth on their side, yet since the main of the Controversie was about (*q*) Words which were no where expressly determined in Scripture; And which were of so ambiguous and obscure a nature as the Greek and Latin Church were divided about the true meaning of them: And which were

were as ordinarily rejected by thoſe very ſame Perſons that at ſome times defended them, To Pronounce the peremptory Curſes of the Church upon conſciencious Diſſenters in ſuch ſpeculative and abſtruſe Matters as theſe, and to deprive them of the neceſſary comforts of this Life for it, and thus to over-awe them to take that for the inſpired Will of God, which they would apprehend to be no more at beſt than the Philoſophical Exerciſes of Mens Wits, did plainly manifeſt a ſomewhat too aſſuming Spirit in the Government of the Church in thoſe days.

Whatſoever Reaſons of State there may be for ſuppreſſing the publick Meetings of ſuch kind of Zealots in Religion, who may be judged from their former behaviour to make it a Principle of their Conſcience to endeavour the Subverſion of the Government that they live under, there ſeems nothing of that kind to have been objected againſt the Orthodox, or Arian Diſſenters in thoſe days. Their Crime was nothing elſe conſiderable, but mere differences of Opinion in Religious Matters.

There ſeems therefore to be liberty enough to begin the Trumpets from any great and general Calamities, that can be found to be agreeable to the characters of them, at almoſt any time after the converſion of *Conſtantine*; And they may very well then be ſaid to be Judgments for the Blood of the Martyrs formerly ſhed in the Heathen Perſecutions, becauſe the Emperors began to take the ſame power upon them, which made the Heathen Emperors appear ſuch Tyrants againſt the Chriſtian Church; And that is, The power of giving Law to the Conſciences of Men in diſputable things, (and of enforcing it upon them againſt their own Judgments,) which is the peculiar Attribute of God. Thus might the Chriſtian Emperors deſerve very well to bear the puniſhment of their Pagan Predeceſſors, ſince they began now to make themſelves (*r*) one continued Succeſſion with them of Spiritual Dictators to the Conſciences of Men, which is one of the greateſt Calamities, that can happen to the Chriſtian Church. For though Men may be in an error, yet it is infinitely more provoking to be forced to play the Hypocrite with God, even in the *holding of the truth* againſt a Man's Conſcience;

than it is to worſhip him in *an erroneous manner* with a ſincere and an upright Heart.

If others will think it better to pitch upon any other kind of provocation in the firſt Chriſtian Emperors to fix the beginning of the Trumpets to, yet this Light they cannot but have from theſe conſiderations about the firſt date of them, That the ruling Religion of the Empire was provoking enough, ſoon after the rume of Paganiſm in it, to make the Roman Empire the object of the vengeance that was to be given to the Blood of thoſe who were Martyred under the Heathen Emperors. For whatſoever thoſe Heathen Princes were in other reſpects, yet the thing which made them ſo abominable in the Eyes of God was their Tyrannies to his Church; That therefore which made the Chriſtian Emperors partakers in their ſins, ſo as to bear the vengeance of them, muſt be a like exerciſe of the Imperial Authority over the Conſciences of Men; Whatſoever corruption therefore of the true Religion others may think more proper to attribute theſe Judgments to, this conſideration that it was enforced upon the Conſciences of Men, will add a much greater aggravation to it; And the greateſt corruption of Chriſtianity that can be imagined, even Idolatry it ſelf, will never be able to anſwer the character of the Beaſt without it.

It is certain that the ſealing the 144000 againſt the evils of the Trumpets is a manifeſt reference to the marking of thoſe in the Forehead, *Ezek.* 9. 4. Who were there marked out to be diſtinguiſhed from the whole Body of the Jews beſides; And the reaſon of that great ſlaughter of the reſt there mentioned is expreſly ſaid to be, becauſe the Land was defiled with Blood, which if it be compared with the reaſon of the vengeance of the Trumpets in the fifth Seal, will very much incline any to conclude, that it muſt be ſome acts of either Blood, or of ſome great cruelty, that muſt be the cauſe of the Calamities of the Trumpets.

But yet this Spirit of Cruelty is generally accompanied with the corruption and degeneracy of the Church in reſpect of the true worſhip of God; And the exerciſe of the Tyranniſing Power of the Magiſtrate is uſually to force the Conſciences

Conſciences of Men to comply with a falſe worſhip, as it was in the forementioned caſe in *Ezekiel*, where the Blood, that the Land was defiled with, was ſhed in the time of the Idolatry of the Jewiſh Commonwealth; And ſo alſo does it appear that the Superſtitions of the Roman Church were begun before the conſiderable Violences and Cruelties of the Roman Emperors; As Mr. *Mede* does at large make appear in the inſtances of Saint-worſhip before the time of *Theodoſius*. But ſtill that which laid the foundation for the obſervance of theſe ſuperſtitions was the ſeverity of the Laws to enforce all to an Uniformity in the Roman Worſhip. in 1 Tim. 4. 1.

HOW early this began may be determined by thoſe events to which the firſt Trumpets have been fixed; The ſeverities of (*s*) *Valens*, and the ſevere Laws of (*t*) *Theodoſius*, which made an Univerſal conformity to the Imperial Religion to be a Law of the Empire under Penalties ſufficient to affright the Conſciences of the generality to a Compliance with them againſt the real judgments of their minds, did give the World a very fair mark to fix the date of theſe Trumpets upon them; For ſince this was much the ſame Tyranny, that had before been exerciſed by the Heathen Emperors, they might very well be judged to have brought the guilt of thoſe Princes upon their own Heads; According to our Saviour's expreſſion about the Jews in his time, That they did bear witneſs, That they allowed the Deeds of their Fathers in killing the Prophets; And by ſlaying and perſecuting the Prophets and Apoſtles, (which were as much of their own Religion, as the ſeveral Sects of Chriſtians are to one another) they did bring the Blood of all the Prophets, that were ſlain from the foundation of the World, upon their own Heads. From 370, to 395. St. Luke 7. 47, 48.

And yet moſt of thoſe Prophets were ſlain while the Kingdom of *Iſrael* was Idolatrous, whereas in the time of our Saviour, they were much reformed from all thoſe corruptions, as they generally were in all the time of the captivity; Which ſhows that there is (*u*) a perfect agreement betwixt the avenging of the Heathen Tyranny upon the Chriſtian Empire grown unmerciful to its fellow Chriſtians, and

the avenging of the Blood of all the Prophets ſlain by the Idolatrous ſtate of the Jews upon the ſame Nation, when it was become free from Idolatry, but retained the ſame Spirit of oppreſſion and cruelty.

And though the ſeveral Captivities were the puniſhment of their Idolatry, yet the laſt ruine of their State is ſaid to be in revenge of the Blood of all the Prophets and Apoſtles, that had been ſlain from the foundation of the World. Juſt as the pulling down of Paganiſm out of the Imperial Throne was God's Judgment upon them for the Idolatrous exerciſe of their power; But thoſe Judgments which were to ruine their ſtate are expreſſed to be a vengeance for the Blood of all the Martyrs, that had been ſlain by that Empire.

And as the ſetting up uncertain Tradition for the Rule of Faith by the Jews in our Saviour's time, while they were building the Sepulchres of the Prophets, who were ſlain for the Word of God, was the leading crime of the Jewiſh Church in thoſe days: So was Tradition coming in for the Rule of Faith into the Chriſtian Church juſt before the judgments of the Trumpets, while at the ſame time they were raiſing Churches upon the Sepulchres of thoſe Martyrs, which had been ſlain for teſtifying the Word of God to be the only rule of their judgments, and actions.

But to make the caſe of the Jews in our Saviour's time, ſtill more parallel to that of the Chriſtian Romans after the converſion of the Empire, it may be further obſerved, That as the ruine of the Jewiſh ſtate was deferred till after their rejection of the Meſſias, which did make it evident, that there was no further hopes to be had of their Repentance and Reformation: So were the Judgments of the Trumpets deferred till after the appearance of Chriſtianity upon the Imperial Throne of the Romans, and till after their continuance notwithſtanding it in the ſame Spirit of cruelty and oppreſſion towards their fellow Chriſtians. For this did alſo ſhow that there was no further hopes of Reformation from the Roman Empire in that reſpect.

There

There was indeed this difference betwixt the caſe of the Jews and the Chriſtian Romans, which made it a greater provocation in the Romans, That the laſt perſecuting Spirit of the Jews before the Judgments, that brought them to their ruine, did make uſe of little elſe, but the power of their Church to affright the Conſciences of Men from the Chriſtian Faith; For the Civil Sword was before taken out of their Hands. But the Laws which were made by the Chriſtian Roman Emperors againſt all that complied not with the Roman Religion, were enforced by the ſupream Authority of the State.

It is certain that the Trumpets can in no other ſenſe be called a vengeance upon the Empire, turned Chriſtian, for the Blood of the Martyrs mentioned in the fifth Seal, who were ſlain by Pagan Emperors, but only for their like perſecutions of their fellow Chriſtians, which made the Blood of all the Martyrs of God, that ever were ſlain by that Empire or Nation to be required at their hands: As the Blood of all the Prophets was charged upon that one Generation of the Jews, who perſecuted the Church of Chriſt.

And in this the Calamities that befel the Roman Empire, when turned Chriſtian, did exactly reſemble the miſeries of the Jews about the deſtruction of *Jeruſalem*, when a great part of that Nation were become Chriſtians; For as thoſe Calamities fell generally upon the groſs Body of the Nation of the Jews, and the Chriſtians did generally eſcape them: So alſo is the ſecurity of the true Members of the Chriſtian Church in the time of the Trumpets here ſignified by the 144000, who were ſealed to eſcape thoſe Judgments.

*References*

## *References to the fourth Chapter.*

(*a*) SEE *Zosimus lib.* 5.

(*b*) *Zosimus* gives an account of this in his 20*th* Book.

(*c*) *Socrates l.* 4. *Cap.* 13. gives an account of Eighty of the Orthodox Party at one time, that were ordered to be burnt in a Ship. And in the 14. Chap. continues the same subject about those which were besides executed by the command of *Valens*. And in his 19. Chap. gives a very sad relation of the persecution of the Religious Men in *Egypt* upon the same account, and says, That *Valens* had ordained persecution by Law.

(*d*) *Pancirol. Notit. Imperii occident. Cap.* 1.

(*e*) See *Grotius* in Note the first upon Chap. 3.

(*f*) See *Petavius lib.* 6. *c.* 18. *Rationar. Temp. part.* I.

*Aëtius*, who himself alone did at that time keep up the Roman Empire from its utter ruine. So *Cuspinian* in *Cassiodori Chronicon. Aëtio* 4° *& Studio Coss. pag.* 447. and in *Theodosio & Valentiniano. pag.* 127. *de Cæsaribus.* So dyed *Aëtius* —— with whom also fell the Western Empire, and the safety of the Commonwealth, nor could it ever after be raised again.

*Hieron. Rubeus* to the same purpose *l.* 2. *Histor. Ravennat. in fine. Aëtius* who was accounted the Great security of the Western Empire.

(*g*) *Cassiodor. Varior. l.* 1. *Ep.* 28. King *Theodoric* to all *Goths*, and *Romans*. So *l.* 2. *Ep.* 19. And *l.* 3. *Ep.* 49. But more particularly *l.* 8. *Ep.* 4, *&* 5. King *Athalaricus* writes distinctly first to all *Romans*, and then to all *Goths* to take an Oath of Allegiance to him.

(*h*) *Anastasius Bibliothecarius* gives an account of this in the Life of Pope *Hormisda*. But the most eminent Monument of it is the Record of the carrying the instrument of the union about the Cities of *Greece*, by Pope *Hormisda*'s Embassadors, in *Tom.* 2. *Concilior.*

(*i*) See *Anastasius Bibliothecarius* in the Lives of *Hormisda*, and *John* the First. *Cuspinian in Justino Cæsare.*

(*k*) *Cod. Justinian. l.* 8, 9. *de summâ Trinitate.*

(*l*) *Novell. Justinian. de Hereticis*, especially that of *Tit.* 5. Let not Hereticks stay upon Roman Ground. *& de Apostatis*; Let the Goods of Apostates be confiscated.

(*m*) The *Theodosian* Laws against Hereticks, which had been hindred from being executed by the invasions of the Western Empire by the *Barbarians.*

(*n*) *Socrates l.* 1. *cap.* 6. *Ep. Constantini ad Episcopos & populum.*

This also we streightly charge and command, That if any be found to hide or conceal any Book made by *Arrius*, and does not forthwith bring it forth, and deliver it to be burnt, that he dye the Death. For as soon as he is taken, our pleasure is, That his Head be stricken off from his Shoulders.

(*o*) *Socrates Lib.* 1. *Cap.* 6. *Ep.* 2. *Constantine* to the Church of *Alexandria.*

(*p*) *Idem L.* 1. *Cap* 6. *Ep* 4. *Constantine* to the Churches.

(*q*) *Luther contra Latom.* If my Soul hates the word *Homousion*, and I will not use it, I am not an Heretick for that. *Ibid. Homousion*, which *Hierom* did also desire might be laid aside.

*Grotius*

*Grotius* in *Reſponſ. de Antichriſto*, Almoſt all the *Lutherans* accuſe *Calvin* of *Arrianiſm*; He ought therefore (according to your uſe of *Servetus*) to have been burnt.

(r) *Ribera in cap.* 14. *numer.* 43, 44. Beſides, as that is accounted one and the ſame City, which had been before, and is built upon the Ruine of the former, ſo are they accounted the ſame Citizens, although they be not of the Lineage of the former. For they join themſelves to them, and become as it were one Body, and one Commonwealth with them. And then are they chiefly to be accounted *One Body* with them, when they *imitate the deeds*, and Crimes of their Predeceſſors; for which they are to be called The Children of them, whoſe Sons in reality they are not. So *John* the 8. they are called the Children of the Devil. And *Ezek.* 16. the Jews are called the Sons of the *Canaanites*, not of the *Patriarchs*. And *Origen* in his 4th. Homily upon *Ezekiel* diſcourſes at large, That Fathers and Sons are uſed in Scripture very ordinarily, for thoſe only who are alike in manners. Thus though the Jews were not of the Race of *Cain*, yet the Blood of *Abel* came upon them. And there were many that were not of the Race of thoſe that killed *Zacharias* the Son of *Barachias*, upon whom nevertheleſs the revenge of his Blood was to fall — And they ſhall be more heavily puniſhed, that imitate the wickedneſs of their Predeceſſors, becauſe they ſin more boldly and impudently, that do thoſe things, which they know did provoke God in their Fore-fathers. *Babylon*'s ſins came to be remembred, becauſe its old ſins had been forgotten for the Religion that it had embraced. But new ſins like the former appearing the firſt are brought again into mind.

(s) See Note the third on this Chapter.

*Pererius in Diſput.* 1. *in Apoc.* does cite *Bede*'s Teſtimony for *Ticonius*, that he applied the Perſecutions that are ſpoken of in the Apocalypſe to *Valentinian*'s Perſecutions of the Donatiſts, which were his Sect; And calls them Martyrdoms, and bewails them. And this was about the ſame time with *Valens* from another Hand.

(t) The *Theodoſian* Code is full of the greateſt Severities againſt Hereticks, *Cod. Theodoſ. l.* 15. *de Hæreticis* 16. *c. Theodoſ. Tit.* 4 *de his qui ſup. Religione aliquod contendunt. Lex.* 2. *idem Lex.* 3. *idem.* 16. *c. Theodoſ. l.* 21. *de Hæreticis, l.* 26. *de Hæreticis.*

And Inquiſitors were appointed to find out Hereticks in order to their Conviction and Puniſhment. 9, 13, 15, 31, 32, 35, 52 *Cod. Theodoſ. de Hæreticis.*

*La decadence des Empires, p.* 184. ſhews, that as the Exceſſes of the Donatiſts about this time did provoke the Orthodox to return the ſame to them; ſo by this means it came to paſs, that Perſecution came then firſt to be made a Doctrine of Chriſtian Religion. Before that time all believed the contrary, and the Biſhops judged themſelves bound to oppoſe themſelves (by Remonſtrances and Addreſſes) againſt the Emperors Wills, who would make uſe of force and violence to reduce the Hereticks. This he calls the moſt remarkable part of the Hiſtory of thoſe times, and afterwards obſerves (*p.* 186.) that the Judgments of God did as manifeſtly ſhew how contrary theſe Precedents were to his Will, in theſe words, *mais ce qu'il y a de plus important, c'eſt que comme ce fut en ce temps & en ce lieu que les Orthodoxes adopterent la doctrine de la perſecution, ce fut auſſi dans le meſme temps & dans le meſme lieu, que Dieu fit connoiſtre par des Effroiables, jugemens combien il avoit à honour pour ces Maximes ſeurieuſes.*

(u) See

(s) See *Ribera* in Note the Seventeenth of this Chapter. *Idem in Cap.* 14. *Numer.* 44. Wherefore as *Jeruſalem* ſhould not have been deſtroyed by the *Romans* for its old Sins, unleſs it had encreaſed them by new and very grievous ones, When it knew not the time of its Viſitation, as our Lord ſays, but killed even them by whom it was to have been preſerved. So *Rome*, after the Worſhip of ſo many Idols, after the moſt cruel effuſion of the Blood of ſo many Martyrs, ſhould have continued to the end of the World, becauſe it was become the Seat of their Vicar of Chriſt, unleſs it had equalled its former Impiety by new and unheard of Barbarities and Sins.

(t) *Idem. in ver.* 24. *cap.* 18. *Apoc.* He ſhews, that as *Rome* ruled over all the World, ſo the Blood of all the Martyrs of Jeſus were found in her. And thoſe that were otherwiſe killed are not worth the mentioning. But, ſays he, there ſhall be many more alſo of the Chriſtian Martyrs killed by the Romans in the ſame manner, that is, more than thoſe under Heathen Perſecution.

CHAP.

## CHAP. V.

*The Plagues of the Trumpets parallel to the encreaſe of the degeneracy of the Church. An Analyſis of the Prophetical Schemes from the Firſt Trumpet in the Eighth Chapter up to the Fifth Seal in the Sixth Chapter. And the neceſſity of their Application, firſt from the Signification of the Schemes, and the order in which they are placed. And then from the remarkableneſs of the Events, which required ſuch a Prophetical Scene to repreſent them. The direct order of the ſame Application from the Fifth Seal to the Firſt Trumpet. The Schemes before the time of the riſe of the Beaſt in the Twelfth Chapter parallel'd with thoſe in the Sixth, Seventh and Eighth Chapters.*

THE Account, that has been given in the preceding Diſcourſe, of the moving Cauſe of the Judgments of the Trumpets does make it ſufficiently manifeſt, that the degeneracy of the Roman Church or Empire muſt be accounted at leaſt from the firſt beginning of the ſounding of the Trumpets. For ſince the Trumpets are a revenge for the Chriſtian Blood that was ſhed before the Empire was converted, there muſt be firſt ſome great Provocation after the Converſion of the Imperial Throne, that could bring that former Blood upon their Heads; And ſince the Provocation muſt be ſome acts of Cruelty towards Chriſtians, ſome way like thoſe of the Heathen Emperors, as we ſee in our Saviour's Inſtance of the Jews, this Provocation can be nothing but the perſecuting of their Fellow-Chriſtians, who were ſincere and conſcientious in their Service and Worſhip of God. For that was the Crime for which God's Vengeance was deſired and ſolicited, and for the continuance of which it was alſo promiſed to be granted.

Theor. 13. and Conſeq. 3. Theor. 15. Rev. 6. 9, 11.

This then does now ſhew us a very plain diſtinction betwixt the firſt Conception of the malignity of the Beaſt, (together with the ſeveral Proceſſes of his growth in the Womb of the Roman Empire) And his firſt Birth and Appearance.

Chap. 4. For one may obſerve, that the bounds of the Plagues of the firſt four Trumpets reach no farther than to the end of the Power of the *Goths* in *Italy*, or at fartheſt but to the firſt beginning of *Juſtinian*'s Reign, and ſo do extend no farther than to about the firſt times of the Beaſt; But the three laſt Trumpets do come all after that time.

And this does give a very accountable Reaſon of the vaſt diſproportion betwixt the Plagues of the four firſt Trumpets, and thoſe of the three laſt. The Plagues of the four firſt were proportioned to the nature of the Provocations for which they were inflicted; which being but the firſt endeavours and beginnings only of the malignity of the Beaſt in the Civil Power, had Judgments accordingly proportioned to them of no very long continuance upon the Empire. But the three laſt Woes being Judgments upon them after that the Tyranny of the Beaſt was come to its full appearance in confederacy with the falſe Prophet newly advanced to the Spiritual Monarchy, were vaſtly more dreadful. And the fury of this Tyranny being ſtill much more whetted on by the encreaſe and exerciſe of the Papal Power, juſt before the ſounding of the Sixth Trumpet, or the beginning of the Turkiſh Empire, the Woe of that Trumpet is accordingly much heavier and of longer continuance than that of the Fifth.

*Anno* 800. It may hereupon be imagined, that ſince the Beaſt was tranſlated from the Eaſtern Empire to the Weſtern at the inveſting of *Charlemaign* with the Imperial Dignity, the Eaſtern Empire ſhould have been no longer the Object of the Plagues of the Trumpets.

But it is known, that though the Succeſſion of the Line of the Beaſt, as Head of the City of *Rome*, might fall into the Family and Succeſſors of *Charlemaign*, yet the Eaſtern Emperor muſt neceſſarily be a great Limb of him, becauſe they retained ſtill the ſame perſecuting Laws for Uniformity and Conformity to the Roman Church in thoſe Parts, which they had received from their Predeceſſors while they were the ſole Heads

Heads of the Roman Church. And their differences from the Weſtern Church in ſome few Inſtances did not hinder them from being much the ſame for the main; As we ſee at this preſent in the differences betwixt the Gallican and the Roman Church.

Wherefore the Eaſtern and Weſtern Emperors after that Diviſion in *Leo Iſaurus*'s time ſeem in this reſpect to be much the ſame one Head of the Beaſt, that they had been in the ſame kind of Diviſion of the Seats of the Empire before the fall of the Weſtern Empire in *Anguſtulus*; And though there was no ſuch conſent betwixt them in matters of Civil Government as there had anciently been, yet they both agreed in their joynt deſigns for the advancement of the Honour of the former Roman Church in each of their Diviſions, as the ſole Rule of Faith, according to the Definitions of the ancient Roman Councils. *Anno* 730.

But if the Hiſtory of the Eaſtern Empire be more narrowly and particularly ſearched into, it will be found, that the Eaſtern Empire was in a perfect conformity to the Roman Weſtern Church for all material Points, and even about the Worſhip of Images and the Supremacy of the Pope for ſome conſiderable part of the Reigns of thoſe Eaſtern Princes, who came betwixt the Excommunication of *Leo Iſaurus* and the end of the Conſtantinopolitan Empire. And this is very plainly ſignified to be the cauſe of the Succeſs of the Turks againſt the Eaſtern Empire by what is ſaid of the behaviour of the Weſtern Romaniſts under the ſecond Woe, *Rev.* 9. 20. *That the reſt repented not.* For that ſhews that thoſe who were ſaid before to have been *killed* by that Woe, were puniſhed for the ſame fault of which the reſt would not repent themſelves. And it is known to be the Eaſtern Empire that is there repreſented by the third part of Men that are ſaid to be killed by the ſecond Woe.

Wherefore the Turks in the Sixth Trumpet may now very well be eſteemed a Judgment upon the Eaſtern Empire for its ſhare in the party of the Beaſt, notwithſtanding the Excommunication of the Greek Emperor out of the Weſtern Roman Church. For he was ſtill the Roman Emperor in far the biggeſt remainder of the Empire, and uſed very often much

the ſame kind of Tyranny over the Conſcience that had been in uſe among his Predeceſſors; And that alſo upon much the ſame Plea, *viz.* the Divine Authority of the former Councils of the Roman Church.

Rev. 8. It is not difficult after the ſtating of the beginning of the firſt four Trumpets, to diſcover the intent of all the Actions that are deſcribed to precede them in order from the end of the fifth Seal; And the beſt way to perform it will be to begin with thoſe which are the neareſt to the Firſt Trumpet, and ſo to trace them upward from thence, as from things that are already known, and ſo moſt likely to determine the nature of thoſe that are next them, according to the method that has been already uſed for finding out the ſignification of the firſt Trumpets.

Ver. 5. It is very plain at firſt view, that the Angels caſting the *fire of the Altar upon the earth*, upon which followed Voices, and Thunderings, and Lightnings, and an Earthquake, muſt ſignifie great Judgments that were then coming upon the Earth. For beſides the natural ſignification of thoſe Expreſſions for that purpoſe, immediately upon it the ſeven Angels which had the ſeven Trumpets are ſaid to prepare themſelves to ſound, that is, to bring on thoſe Calamities, which were the buſineſs of the Trumpets.

Ver. 3. And then, when it is conſidered that this Fire of the Altar was caſt out of the ſame *Cenſer out of which the ſmoak of the Incenſe* had juſt before *aſcended up before God, with the Prayers of the Saints*, and that alſo out of the hand of the ſame Angel, and that the aſcending up of the Prayers of the Saints with the Incenſe before God ſignifies their being accepted and well-pleaſing to God, it may very reaſonably be concluded, That the Plagues of the Trumpets were Judgments upon the Empire upon the account of thoſe Saints that offered up their prayers to God, and were accepted and heard; which, according to what has been declared to be the reaſon of the Plagues of the Trumpets, would ſignifie, that thoſe Prayers were the Complaints of thoſe who were proſecuted by the Roman Powers, from the firſt beginning of the ſounding of the Trumpets to the end of them.

Eſpecially

Eſpecially if it be conſidered, that theſe Prayers of the Saints with the Incenſe are placed juſt after the firſt appearance of the Angels with the ſeven Trumpets, and juſt before the ſhew of the Judgments, for which the Angels with the ſeven Trumpets are ſaid to prepare themſelves to ſound. Rev. 8. Ver. 2. Ver. 5 & 6.

There is alſo, juſt before that firſt mention of the Angels with the ſeven Trumpets, another circumſtance to ſignifie the Prayers of the Saints to be juſt at hand, and that is, that there was *ſilence in heaven for half an hour.* For this Silence joyned with the offering up of the Incenſe is a manifeſt alluſion to the cuſtom in the Temple of offering up the Prayers in ſilence at the time of Incenſe, as Mr. *Mede* has obſerved. So that now here appears no fewer than four interchanges betwixt the Prayers of the Saints and the Trumpets to ſhew their immediate relation to one another. *Firſt* the Silence to ſignifie the time of Incenſe and Prayer, then *next* the appearance of the ſeven Angels with the ſeven Trumpets immediately upon it; And *then* the offering up the Prayers with the Incenſe; And *laſtly*, the execution of the Judgments of the Trumpets. Ver. 1.

When to this it is added, That the Prayers and the Judgments are conveyed by the ſame Cenſer, and by the ſame Angel, and that the Judgments are returned down upon Earth by the ſame Cenſer, juſt immediately after that the Smoak of the Incenſe with the Prayers of the Saints, which had been offered up by it, was aſcended up before God, —— when they thus appear to have ſo plain a Relation of Cauſe and Effect to one another, it is very hard to withhold from determining that the Prayers of all the Saints with the Incenſe muſt be the immediate moving cauſe of thoſe Judgments; And therefore that thoſe Prayers muſt be the Complaints of thoſe Chriſtians to God that were perſecuted by the Roman Governors from the firſt times, that that Spirit of Perſecution appeared in the Roman Emperors. Ver. 3, 4, 5.

But if all theſe different interfering mentions of the Prayers of the Saints and the Judgments of the Trumpets ſhould only ſignifie a meer Priority of Order, and not *really* any Cauſality or Effect upon one another, then by the firſt bare mention only of the Angels with the ſeven Trumpets, juſt before

Rev. 8. Ver. 3, 4, 5. before the time of Incenſe and the Prayers of all the Saints is to be underſtood the readineſs of thoſe Angels to begin the Judgments of the Seventh Seal at the firſt opening of it, but that the execution of them is deferred till the firſt Zeal and Devotion of the true Chriſtian Roman Church (after the Converſion of the Empire) was over, after which it was a very convenient ſeaſon to begin the Vengeance promiſed to the Martyrs in the Fifth Seal.

However in either of thoſe ways it appears, that at the opening of the Seventh Seal the Judgments of the Trumpets are juſt ready at hand, and that they are the chief buſineſs of that Seal. For they are introduced immediately upon the opening of that Seal. So that though there ſhould be a ſignification in it of the pure ſtate of the Chriſtian Church before the Trumpets by the Prayers of the Saints, yet it appears to be but of a very ſhort continuance.

Ver. 1. For it is repreſented firſt by the half hours ſilence at the time of Incenſe and Prayer in the Temple; And that critical Determination of it to that ſpace of time in the words of the Prophecy, muſt be apprehended to ſignifie the ſhortneſs of the time, that thoſe Devotions ſhould continue before the Ver. 2. coming on of the Plagues of the Judgments. The Angels with the Trumpets are alſo repreſented as juſt ready to execute thoſe Judgments at the firſt mention of that half hour, the time of which had alſo been before ſignified to be juſt at hand by the Sealing of the 144000 in the Seventh Chapter before the opening of the Seventh Seal.

All which does extremely well agree with the ſhort time of the free ſtate of the whole Chriſtian Church after *Conſtantine*'s Death. It began to be the Spirit of the Imperial Authority ſoon after that time to make ſevere Laws about matters of mere Conſcience, to force Men to a conformity to the Roman Church againſt their Wills and Judgments; And the Judgments of the Trumpets did immediately follow upon it.

And further, that the time of the Trumpets could not be long after the Converſion of the Empire by *Conſtantine*, is alſo apparent from the place where the *great multitude* ſaid to be come out of the great Tribulation are found; And that

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is betwixt the Sealing of the 144000, and the Seventh Seal. Rev. 7. 9.
For the Sealing of the 144000 is known to ſignifie that the Theor. 4.
Judgments of the Trumpets were not then far of; And yet betwixt that and the execution of them there is deſcribed that *great multitude* come out of the great Tribulation, which has been found to be the laſt end of the Heathen Emperors, and of their Perſecutions, (*Theor* 16.) And immediately after that appears the opening of the Seventh Seal, the firſt ſhew of which is the appearance of the Angels with the ſeven Rev. 8. 1.
Trumpets. This does very plainly ſignifie that the end of the Pagan Perſecution, and the beginning of the Plagues of the Trumpets were very near one another, if not immediately after.

And yet ſince the Sealing of the 144000 comes in before Chap. 7.
the great multitude, one would think that that ſhould ſignifie ſome providential deſign to ſecure the faithful part of the true Church from thoſe evils before the end of the Heathen Perſecutions; Which ſeems ſomething difficult to comprehend at the firſt view. For it might ſeem to have been more proper to have put the Sealing of the 144000 juſt before the executing of the Plagues of the Seventh Seal, againſt which they were ſecured.

But that may eaſily be thus accounted for. In the Fifth Seal there was a Promiſe of Revenge given to all thoſe Rev. 6. 11.
that were then killed, to be fulfilled, when *the reſt of their Brethren* that were to be martyr'd, as they were, ſhould be ſlain. Immediately upon this, at the opening of the Sixth Seal, does follow a dreadful appearance of a Vengeance Ver. 15, 16.
that was very near approaching with a great change of the Government of the Empire. It was then very natural to put in the Exception to this general Threat that was going to be executed; And ſo do we find the Seventh Chapter entring after the terrors of the Sixth Seal with a delay of exe- Chap. 7. 2.
cution till the 144000 were ſealed to eſcape it. After which Ver. 9.
comes the *great multitude* out of the great Tribulation, or that killing of the reſt of the Brethren which was ſet up in the Theor. 12.
Fifth Seal, as the Mark to diſcern the time of the promiſed Vengeance by; And preſently after that opens the Seventh Chap. 8.
Seal, with the appearance of the Trumpets which were to bring on thoſe Calamities that had been threatned.

So

So that the Sealing of the 144000 is but only to follow the decorum of the ſubject that was then in hand, or to put in the Exception in the ſame place where the Vengeance was repreſented to be *general* or *univerſal*. For the excepting of the 144000 is preſently after the mention of the panick fear that all the World was in for the Wrath of God, that was foreſeen in the Sixth Seal.

Chap. 6. 16.

It is alſo evident from the expreſs words of the fifth Seal, That the Calamities of the Trumpets were to be very ſoon after the end of the Pagan Emperors. For the Vengeance is there promiſed to be within *a little ſeaſon* after that time; And the Expiration of that little ſeaſon is alſo further determined to be out when the reſt of the Brethren ſhould be all killed, which has been found to ſignifie the end of the Pagan Emperors, and of all their Perſecutions. So that the Trumpets muſt begin to ſound at fartheſt ſoon after the time of *Julian* the Apoſtate.

Chap. 6. 11.

Conſeq. Theor. 16.

And ſince the end of the Pagan Perſecutions is repreſented by the *great multitude* come out of great Tribulation, which are deſcribed as coming after the time of the Sixth Seal: That great change of the State that is ſet out in the Sixth Seal juſt before them by the Eclipſes of the Sun and Moon, and the change of the Stars, muſt according to the uſe of theſe Prophetical Schemes neceſſarily denote the Converſion of the Imperial Throne to the Chriſtian Faith in *Conſtantine*. For the Effect of it is a very dreadful apprehenſion of an approaching Deſtruction by all thoſe that had been the Enemies of him that ſat upon the Throne, and of the Lamb, or the ruine of all the Enemies of the Chriſtian Church, juſt after the Martyrdoms in the Fifth Seal, which are known to be the Perſecutions under Heathen Emperors, (*Theor.* 16.) And there is nothing in the Hiſtory of thoſe times that can any ways anſwer that Deſcription, but the beginning of the Converſion of the Empire, and of the ruine of the Pagan Rule in it by *Conſtantine*.

Theor. 12. & 16. Chap. 7.

Rev. 6. 12.

But leſt any ſhould imagine, that the terrors of the ſixth Seal are the *vengeance, that is promiſed* to the Martyrs in the fifth Seal, it muſt be remembred, That the *great Tribulation*, out of which the great multitude in the ſeventh Chapter are ſaid to be come, cannot be any thing elſe but the ſame kind

kind of perſecution, in which the reſt of the Brethren mentioned in the fifth Seal were to be killed, (*Theor.* 12.) *before* the end of which perſecution the *vengeance there promiſed* was not to begin; And that great Tribulation muſt neceſſarily be *after* the opening of the ſixth Seal, according as it is deſcribed, becauſe it is found to continue till juſt before the Calamities of the Trumpets, which are the buſineſs of the ſeventh Seal, and is placed betwixt the ſealing of the 144000 (which intimates the evils of the Trumpets to be then juſt at hand) and the real beginning of thoſe evils. Rev. 6. 11. Chap. 7. 9, &c. Ver. 3, 4. Chap. 8. 1.

Beſides if we ſhould regard nothing but the expreſſions of the fifth Seal, it ſeems very plain, that the vengeance there promiſed muſt be after the time of the Calamities of the ſixth Seal. For it is confined to *a little ſeaſon* after thoſe Martyrs in the fifth Seal; And that *little ſeaſon* alſo determined to reach to the end of all perſecution of that kind, in which the reſt of the Martyrs were to be *killed, as they were.* Now theſe *reſt of the Brethren* could not be killed in the period of the fifth Seal; For they are diſtinguiſhed from thoſe, who are made the buſineſs of that Seal. And the Calamities of the ſixth Seal appear at the firſt opening of it after the fifth Seal; There is therefore no place before them for the killing of the reſt of the Brethren. They cannot therefore be that *vengeance*, which in the fifth Seal is promiſed to come after the killing of them. Chap. 6. 11. Ver. 12.

Wherefore ſince the Contents of the ſixth Seal are placed before the end of all Pagan Perſecution, and yet are a very great ſhow of Judgment upon the Enemies of the Lamb, who at that time could be none but Pagans, they cannot tolerably be apprehended to be any thing elſe, but the beginning of the ruine of Paganiſm, which was not compleated before the perfect end of all Pagan Power in the Government, and the entire triumph of the Chriſtian Church; And that was not till many Years after the Converſion of *Conſtantine.* But the continued decay, and weakning of that Intereſt, from the firſt change of the Imperial Throne, is very emphatically expreſſed by the characters of the things in the ſixth Seal.

Rev. 6. 12, &c. If it ſhould be objected, That thoſe expreſſions in the Prophets do never ſignifie any thing leſs, than the total ſubverſion of that State, of which they are ſpoken, it is to be conſidered, that the expreſſions in themſelves have no manner of direct ſignification for any ſuch thing. They are equally capable of being underſtood of the ruine of any ſort of People; And the time of this Ruine and Deſtruction being confined in the Prophecy to the Pagan State of the Roman Empire, it cannot be underſtood of any thing elſe, but of the ruine of that.

THE EVENT does confirm all the Application that has been made of the Actions before the firſt Trumpet, paſt all ſcruple. For as there muſt have been one of the Seals to ſignifie ſo dreadful a ſtate of the Church, as the *Dioclefian* Perſecution; ſo muſt there have been another to ſignifie the change of the Empire by *Conſtantine*; And this laſt Seal, to anſwer the order of events in Hiſtory, muſt have begun, as the ſixth Seal does, before the laſt end of all Pagan Perſecution; But then, after that, and before the execution of the *vengeance, that was promiſed* in the fifth Seal, there muſt alſo have been a deſcription of the end of all Pagan Perſecution, as there is at the end of the ſixth Seal, becauſe it is expreſly ſaid, in the fifth Seal, That after the reſt of the Brethren ſhould be killed, the Martyrs, ſaid there to have been already ſlain, ſhould be avenged; And Chap. 7. 9. the multitude come out of Tribulation, juſt before the Trumpets, does exactly anſwer this.

But yet that *revenge* could not come, before the Chriſtian Church had put on the Spirit of thoſe, that killed the Martyrs in the fifth Seal, and therefore ought there before the Trumpets to be, as there is (Chap. 8. 3, 4, 5.) a ſignification of the perſecuting methods of the Chriſtian Emperors, which brought down that vengeance upon their heads, which was promiſed for the Blood of the Martyrs that was ſhed under the Pagans.

BY the method which has been uſed to determine the Application of the firſt four Trumpets, it appears what is to be underſtood by all the Actions, that are recorded betwixt the fifth Seal, and the firſt Trumpet: And after this particular Analyſis of all the myſtical Repreſentations of this part of the Prophecy, it will now be not unpleaſant, to take a more direct view of the order and dependance of them upon one another, according to that *ſeries* in which they lye, and to obſerve how exactly they anſwer to the events of thoſe times, to which they are applied.

THE fifth Seal is a very lively Repreſentation of the fierceſt Perſecution of the Chriſtian Church under the Pagan Emperors, and that but *a little ſeaſon* before the laſt end of all Pagan Power. This does extreamly well agree with the Perſecution under *Diocletian*, juſt before the appearance of Chriſtianity upon the Throne. Rev. 6. 11.

But then it is there foretold, That theſe judgments, which the Blood of thoſe Martyrs did cry for from Heaven, ſhould not be executed, till the *reſt of their Brethren* were killed; Which ſuits very well with the continuance of the Perſecutions of the Church in ſome parts of the Empire after the end of that fierce Storm in the Reign of *Diocletian*, and after the Converſion of *Conſtantine*. *Maximinus* and *Maxentius*, and after them *Licinius* did exerciſe very Barbarous Cruelties againſt the *Church after that* time. The accurate *Petavius* ſays of *Maximinus* alone, That he *Martyred an innumerable multitude*. Accordingly do we find in the firſt place after theſe Predictions the ſixth Seal opening with the ſignifications of a very eminent change in the Governing part of the Empire, with the approaching ruine of the Enemies of the Church; And *Conſtantine*'s appearance upon the Throne with the figure of the Croſs, and the promiſing Motto of it, *In hoc ſigno vince*, ought not to have any ordinary characters to ſet it out by. The change of Paganiſm for the triumphant appearance of the Chriſtian Church upon the Imperial Throne, did require as emphatical Characters to expreſs it by, as the deſtruction of any other Monarchy, that tyrannized over the Church, for which thoſe high expreſſions are Ibid. *Rationer. Temp. Part.* 1. in *Maximino.* V. 12.

made uſe of by the Prophets. And there is nothing in
V. 15, 16. that lively expreſſion of the general Panick Fear of that whole party in the ſixth Seal, which was not literally fulfilled in the voluntary retirements of *Diocletian* and *Maximian* from the Throne, and the recantations of *Maximinus*.

And as the time ſeemed now to be come for the vengeance to be executed, that was promiſed to the Mar-
*Ibid.* tyrs in the fifth Seal, ſo do we find an univerſal dread of it in this Seal; And immediately after it the mention of
Rev. 7. 4. thoſe of the True Church, who were to eſcape it, and to be ſecured from feeling it, in the ſealing of the 144000.

That ſealing did plainly ſhew, That the time was juſt at hand for the Judgments, which were threatned; And therefore there wanted nothing now to bring them on, but the end of that great Perſecution, in which the reſt of the Chriſtian Martyrs, in the fifth Seal, were to be killed; There is therefore next introduced the great multitude of
V. 9. all Nations, that are ſaid to be come out of the great Tribulation, which ſignifies the whole number of thoſe that were to be killed all over the World by the Heathen Emperors, to be now compleated.

Rev. 8. 1, 2, 3, 4, 5. Wherefore preſently after this is the ſeventh Seal opened, with the appearance of the Judgments of the Trumpets, and *the Prayers of the Saints* that were heard for the execution of thoſe Judgments, juſt as it was made good in effect by the beginning of the irruptions of the Barbarous Nations upon the Roman Empire ſoon after the end of all the Heathen Emperors.

But that the promiſed vengeance was not to fall upon the Empire, while it continued Pagan, is ſufficiently ſhown by the intimation in the fifth Seal, that it was not to be fulfilled till after the end of all Heathen Perſecution; And that could not be till the Pagan Government was deſtroyed. This ſhows the difference that there is betwixt the Judgments of the ſixth, and thoſe of the ſeventh Seal; For now it appears that the objects of the ſixth Seal was *Rome* Pagan, but thoſe of the ſeventh, *Rome* Chriſtian degenerated.

The

The Judgments of the Trumpets then were to be executed upon *Rome* Chriſtian, but not till *Rome* Chriſtian had begun to bring the guilt of its own Martyrs upon its head, by following the ſame cruel methods of Government towards its fellow Chriſtians, as were in exerciſe by the Heathen Emperors. For the Roman Empire muſt be firſt fitted for the Wrath of God, before that wrath could be executed upon it; And it was ſufficiently declared in the Prophecy, what provocations they ſhould be, that ſhould fit them for thoſe Judgments, and that by the nature of them, as they were a revenge for the Blood of Martyrs. Nothing could make them a ſubject of God's revenge for the ſhedding of Chriſtian Blood by their Heathen Predeceſſors, but the ſame kind of Spirit and Actions in themſelves.

This does excellently well ſuit with the practices of thoſe times, when the firſt Trumpet began to be ſounded; For juſt before that irruption of the Barbarous Nations upon the Empire, the Chriſtian Emperors had begun to exerciſe great-Cruelties towards thoſe who complied not with them, and to make unmerciful Laws againſt them; which though they enjoyn'd not ſuch corruptions as thoſe afterwards in the time of the Beaſt, yet were they ſufficient to make the Lives of Diſſenters very uneaſie to them, and to affright them out of their ſincerity; And this Spirit continued in them to the time of the riſe of the Beaſt, with ſome ſmall intervals of toleration in the Eaſtern Empire. There were then manifeſt provocations enough to fit them for the Calamities of the firſt four Trumpets; And then, after the time of the riſe of the Beaſt, there needs no enquiry to be made for the reaſons of the far greater evils in the fifth and ſixth Trumpet.

AND NOW by the whole proceſs of theſe figures, from the time of the fifth Seal to the riſe of the Beaſt, we may diſcern a very exact reſemblance betwixt the deſcription of the State of the Church in this part of the Prophecy, and that deſcription which we have of the ſame interval all along the Twelfth Chapter. It will be very convenient

convenient to compare them together, to ſtrengthen the Application that has been already made.

Rev. 6. 11. The *cry of the Martyrs in the fifth Seal* to expreſs the heavineſs of the Heathen Perſecution, that they were under, is juſt
Rev. 12. 1, 2. the ſame with the *cry of the Woman traveling in birth*, and in great pain, which is known to ſignifie the Church under Heathen Perſecution, crying for deliverance by the Converſion of the Imperial Throne.

Rev. 6. 12. The *opening of the ſixth Seal* immediately after, with all thoſe great Significations of the change of an Empire, is very well fitted to expreſs the great change of the Scene from Paganiſm to Chriſtianity upon the Throne, and is of the ſame
Rev. 12. 5. ſignification with the *Womans being delivered of a Man-child* who was to rule all Nations with a Rod of Iron, and the taking up of that Child to the Throne of God, which is known to denote an advancement to the Royal Seat of a Kingdom.

Rev. 12. 6. The firſt mention of the *Womans flying into the Wilderneſs* before ſhe actually did it, does extremely reſemble the men-
Rev. 7. 4. tion of the *ſealing of the* 144000 before the time of the evils that they were ſealed againſt; Though I take the firſt beginning of the time of the 144000 to be long before the time of the Woman in the Wilderneſs. But as her firſt flying into the Wilderneſs ſignifies her preparation only for it from the very time of her Delivery, and the advancement of her Son to the Throne. So does that anſwer the firſt ſealing of the 144000 before the real danger againſt which they were ſealed was come. But by both Figures is ſignified a very early Preparation of the Roman Church for the Judgments of God by ſome general degeneracy from the true Chriſtian Spirit.

The dreadful circumſtances of the change of the Empire in
Rev. 12. 16. the ſixth Seal, ſo as to make the *Kings of the Earth hide themſelves* with the Intimations of the Executions of God's Wrath upon the then great Enemies of the Lamb, is a particular
Rev. 12. 7, 8. account of the Tragical Effects of the *War of Michael and his Angels, with the Dragon and his Angels*, ending with the caſting them out of Heaven, or from the Ruling Power and Publick Exerciſe of the Pagan Religion.

But

But the compleat Victory over them, and *the caſting them down in effect* is very livelily expreſſed by *the great multitude with white Robes, and Palms in their hands*, who are ſaid to be juſt then come out of the great Tribulation. For all the circumſtances of that Triumph that is expreſſed to have been in Heaven at the caſting down of the Dragon and his Angels are very particularly anſwered by the ſame kind of Phraſes in the Deſcription of the Affairs of that multitude. There was in both the ſame *crying*, and that alſo *with a loud voice in heaven.* Rev. 12. 9, 10, 11. Rev. 7. 10, 11, 12. Rev. 12 10, 11, 12. Chap. 7. 10.

The words of their Triumphant Cry are much the ſame with that of the Multitude; it is in the one, *Salvation to our God and to the Lamb*; in the other, *Now is come ſalvation and ſtrength, and the kingdom of our God, and the Power of his Chriſt.* Chap. 7. 10. Chap. 12. 10.

Thoſe of the great Multitude are ſaid to have come out of the great Tribulation, and to have waſhed their Robes, and to have made them white in the Blood of the Lamb, and are deſcribed as Conquerors with Palms in their Hands. Chap. 7. 14.

And the *Brethren* in the Twelfth Chapter are ſaid to have overcome the Dragon by the Blood of the Lamb, and becauſe they loved not their Lives unto the Death. Ver. 11.

The Heavens and thoſe that were in them are called to rejoyce at the overthrow of the Dragon. Chap. 12. 12.

And the Angels and Elders are repreſented in Heaven with the great Multitude, as actually rejoycing and ſaying, *Bleſſing, and glory, and wiſdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.* Chap. 7. 11, 12. Rev. 12. 12.

After this Victory there is warning given of a time of Woe upon the Inhabiters of the Earth and Sea, from the Wrath of the Dragon: So alſo in the Seventh Chapter the evils of the Trumpets againſt which the 144000 were ſealed, are ſignified to come upon the Earth and Sea, but not till after the time of the Victorious Multitude there after mentioned. There is indeed this difference betwixt them, That the time of the Dragons Woe is deſigned by the Devil for the ruine of the Church; But the Evils of the Trumpets are deſigned by God to be Judgments upon the degenerate part of the Empire. It appears however in both places, that the Rev. 7. 2, 3.

the groſs Body of the new Chriſtian Empire, is the Object of the Dragons Woes, and the Calamities of the Trumpets.

Rev. 12. 13. The Dragon begins the execution of the Woe, that was forewarned, with the Perſecution of the Woman that brought forth the Man-child. His Intention was to deſtroy the Church by it; But the Woman had two Wings given her to fly into the Wilderneſs to ſave her from it. Juſt as the Rev. 7. 3, 4. 144000 are ſaid to be ſealed againſt the Evils of the Trumpets.

But before the ſettlement of the Woman in the Wilderneſs for the number of days, that are alotted to her Chap. 12. 15. abiding there, the Dragon is ſaid to caſt out a Flood after her, to cauſe her to be carried away by it. As *many Waters* are interpreted by the Angel in the Seventeenth Ver. 15. Chapter to ſignifie *multitudes* and *Nations*, ſo muſt a Flood ſignifie a great inundation of People or Nations; And then, the Dragons Flood muſt neceſſarily be, all that inundation of the Barbarous Nations, which deſtroyed the Roman Empire, and ſhared it among themſelves.

And ſince this Flood is here deſcribed as the laſt effort of the Dragon againſt the Church, till the time of the riſe of the Beaſt in the Thirteenth Chapter. The time of Chap. 8. this Flood muſt be the whole time of the inundation of the Barbarous Nations upon the Empire, and therefore muſt See CHAP. IV. it be the ſame with the Calamities of all the firſt four Trumpets.

To anſwer the firſt four Trumpets, this time is indeed divided into four conſiderable Events, by which this Invaſion gained upon the Empire, becauſe the four Trumpets do ſignifie ſo many different Judgments upon the Roman Empire; But all theſe different parts of their ſucceſs being no ways conſiderable for endangering the Church, but only for their over-running the Empire like a Torrent, they might all very properly be comprehended under the Scheme of a *Flood*, which was the one general nature of them all, as they were the Devils malice againſt the Church.

Thus

Thus then we ſee, that the next attempt of the Dragon againſt the purer part of the Church, does run parallel to the Judgments of the firſt four Trumpets againſt the degenerate part of it; And ſo the ſame Calamities, that the Devils malice did intend againſt the Church of God, are made the Executioners of the Wrath of God upon thoſe whom the Devil had inſpired to perſecute them; And in this ſenſe, is the Earth ſaid to have *helped the Woman by ſwallowing up of the Flood*, when thoſe Barbarous Nations came to have a fixed ſettlement in the Roman Empire, upon their deſtroying of the Weſtern Power of it, and their dividing it amongſt themſelves. For by this the Roman Empire in thoſe parts came to be one ſetled Roman Church in ſo many divided Kingdoms, in which the True Church did ſojourn in Sackcloth and as in the Wilderneſs. Thus ſtood the Roman Empire ready prepared to be that confederacy, which is repreſented by the Beaſt, and the Ten Kings, and which is immediately after in the beginning of the Thirteenth Chapter ſet out by a Beaſt *riſing out of the Sea*, (or out of this great *Flood*, that the Dragon poured out,) with Ten Horns, repreſenting ſo many Kingdoms, ſpringing out of this Inundation of People. Rev. 12. 16.

## CHAP. VI.

*The ſignification of the Characters of the Two Witneſſes demonſtrated. Their Death fixed to the Suppreſſion of the True Church in the Dominions of the Beaſt only. The Death of the Witneſſes no general Maſſacre. Two* general *diſtinct Suppreſſions of the True Church not poſſible. The Bodies of the Witneſſes kept from being buried, an Act of Friendſhip. This attributed to Peoples, Tongues and Nations, denotes the Aſſiſtance of Proteſtant States.*

Rev. 11.

AMongſt all the enquiries, that are at preſent made concerning the relation of the Affairs of the Beaſt to the times, that we now live in, there is none that is ſo much the general concern of all that are curious, as the killing, and the riſing again of the Two Witneſſes in Sackcloth in the Eleventh Chapter. And it will be expected that I ſhould propound my apprehenſions about that Affair, eſpecially about the conjectures that are generally made concerning its Application to the preſent poſture of the Affairs of the Church. I muſt indeed acknowledge, That, however different I am from *Monſieur Jurieu* in almoſt every thing elſe, yet I was extreamly ſurpriſed with the light that he has given to the Prophecy about the Death of the Two Witneſſes from the preſent face of the Proteſtant Churches all over *Europe*, and the foreſight of what is likely to ſucceed them, compared with the Characters of the Text; I own this to have been the firſt occaſion of all the thoughts, that I have had about thoſe things, and it did ſo ſtrongly affect me, that I was impatient to ſee it ſetled upon a clearer foundation, than he has laid for it. I have therefore nicely ſtated all the ſingle Characters in the Text, that relate to that account, and have reſolved the explication

explication of it into clear Propoſitions in an orderly de- Rev. 11.
pendance upon one another; And have afterwards endeavoured to confirm the ſame apprehenſion by a new proof from the expiration of the time of the ſecond Woe, or the laſt end of the Turkiſh Wars, and from the near approach of the buſineſs of the fifth Vial. I will not venture to ſay, That what I have here to propound about this part of the Prophecy, is as unqueſtionable as any of my Propoſitions; And yet I cannot but think the greateſt part of it at leaſt will be judged to be but very little ſhort of them, if the principles upon which I rely, and which are elſewhere ſecured, be once granted me.

However, to ſhow, that I am careful to diſtinguiſh betwixt the different evidence of the grounds, that I offer for all my Concluſions, I will not pretend to ſo high a degree of certainty for what I ſhall here deliver about theſe matters, as I make account there is in that part of theſe enquiries, that determines the nature and riſe of the Beaſt.

It has been already ſuppoſed, That the Two Witneſſes do repreſent the True Church of God in all the time of its humiliation under the Beaſt in Sackcloth, (*Suppoſ.* 4.) As alſo that the Forty two Months of the Beaſt, and the 1260 Years of the Witneſſes do begin and end together, (*Suppoſ.* 2.)

It is ſaid of the Witneſſes, that when they ſhould *finiſh* Ver. 7, 8, 9,
*their Teſtimony*, that, The Beaſt ſhould *war againſt them, ſhould* 11, 12, 13.
*overcome them, and kill them*; That their *dead Bodies ſhould lye unburied in the Streets of the great City three days and an half*; And then ſhould *they come to life again, and ſtand upon their feet*, and *ſhould be called up to Heaven*, and *aſcend thither in a Cloud*; And *that their Enemies ſhould behold them as they aſcended*; And that at the *ſame time, that they ſhould aſcend, there ſhould be a great Earthquake, and the fall of the tenth part of the City*, and *that in the Earthquake there ſhould be ſlain ſeven thouſand Men*, and *that the reſt ſhould be affrighted, and give glory to God.*

Rev. 11. It is unqueſtionable in the firſt place, That

20. Theor. Ver. 8. *The great City, where the dead Bodies of the Witneſſes did lye, is the ſame with* Babylon *the Great.*

For it muſt neceſſarily be the City of the Beaſt, who killed the Witneſſes, which is known to be *Babylon* all over this Prophecy, and which has alſo the ſame particular Name of the *Great City* in all the Chapters wherein it is mentioned: And in the Eighteenth Chapter alone it has this peculiar Epithet given it no leſs than five or ſix times; When with this it is alſo conſidered, that the term of the *Great City* denotes a reference to ſuch a City ſomewhere before hinted at, it cannot poſſibly be apprehended to be any thing elſe. Accordingly do we find all kind of Proteſtant Interpreters agreed about it.

But then it is alſo apparent, That

21. Theor. Rev. 8. *By the Street of the great City muſt be meant, The Dominion or Juriſdiction of* Babylon, *and not the real Streets of any particular City.*

For ſince the Witneſſes repreſent the whole Church under the Dominion of the Beaſt (*Suppoſ.* 4.) And under the Oppreſſion and Tyranny of that Party for above a thouſand years together (*Suppoſ.* 2.) It is a very abſurd thing to imagine, that by the killing of them at the concluſion of their Teſtimony, in diſtinction to all their Sufferings before, ſhould be meant nothing but the Deſtruction of them in one *particular* City only, or that their dead Bodies ſhould be contained within ſo ſhort a compaſs. (*) The *Great City* muſt therefore in this place neceſſarily ſignifie that Dominion or Empire of *Rome* which is called *Babylon*, according as it does alſo

(*) *Ribera in cap.* 17. *Apoc. numer.* 7. *Rome* is not here ſaid to be drunk only for that Blood, which was ſhed in that City, but alſo for that Blood, that was ſhed in other Cities by its Command and Authority. For *Rome* it ſelf did alſo ſhed that Blood.

*Idem in cap.* 18. *v.* 24. The Blood of all *&c.* was found in her, the Blood of all was imputed to her, as the Author of it. For —— ——All things were done by the Governours, which *Rome* did ſet over the Provinces.

*Idem in cap.* 14. *numer.* 41. For She (*Rome*) killed all, that were killed by the Command and Authority of her Miniſters.

uſually

uſually ſignifie very frequently in this Prophecy; And ſo alſo is the name of *Babylon* uſed among thoſe Prophets, from whom it is here borrowed, for the whole Babylonian Kingdom. Rev. 11. Iſai. 1. 22. & ch. 47. Jerem. 50. & ch. 51.

The preſence alſo of the *Peoples*, and *Kingdoms*, and *Tongues*, and *Nations*, at the ſight of the dead Bodies, does make the place where they were to appear to be ſome great Empire. For thoſe Expreſſions do ſignifie † in this Prophecy all the *ſeveral Nations* of the Roman Empire: The ſame alſo does appear from what is ſaid about the rejoycing of thoſe that *dwell upon Earth, over the dead Bodies:* For it would be a very extravagant thing to apply this to a three days Death of two Perſons in any particular City. ver. 9. † Rev. 13. 7. ch. 14. 6. chap. 17. 15. Ver. 10.

From hence it neceſſarily follows, That

*The tenth part of the City*, ver. 13. *muſt ſignifie the tenth part of the Juriſdiction of* Rome, *which is called* Babylon. Conſeq. 1.

For the term of the *tenth part of the City* is a plain reference to ſome known City, that had been before mentioned; And that can be nothing, but the *great City* juſt before it.

Wherefore by the *tenth part of the City* muſt be meant the tenth part of the Babyloniſh Empire; And then conſidering that that Empire is ſet out by the Figure of a Beaſt with *ten Horns*, which are ſaid to be *ten Kingdoms*, *Rev.* 17. 12, 17.

*The tenth part of the City muſt be one of the ten Kingdoms of the Roman Party.* Conſeq. 2.

And conſequently

*The fall of the tenth part of the City muſt denote the Converſion of that Kingdom from the Roman Church.* Conſeq. 3.

For the Fall of *Babylon* is the decay of the Intereſt of the Roman Church in general (*Suppoſ.* 5.) And therefore by the Fall of one of its Kingdoms muſt be meant the Converſion of it from that Church.

And

Rev. 11. And then it being evident from hence, that the other parts of *Babylon* do not fall at the ſame time, It is manifeſt, That

22. Theor. *The Roman Church continues in power after the* Aſcenſion *of the Witneſſes mentioned* ver. 12.

For after that Aſcenſion of the Witneſſes is the fall of the tenth part of the City, which implies the reſt of the City to be ſtill entire.

But this is made much more manifeſt by the nature of the third Woe, which ſuppoſes the Beaſt in being for its Object; And from the latter Vials, which are certainly part of the third Woe, and Plagues upon the Beaſt, as will appear Chap. 7. and Chap. 16.

Wherefore

23. Theor. *The Aſcenſion of the Witneſſes into Heaven can be nothing but the advancement of them to a Throne here upon Earth.*

Ver. 12.

For the Beaſt, or Roman Church, continues in power after that Aſcenſion of the Witneſſes (*Theor.* 22.) And the Witneſſes continue with the Beaſt to the end of his Reign (*Suppoſ.* 2.)

Therefore muſt the Witneſſes continue upon Earth after that which is called their Aſcenſion into Heaven. Their Aſcenſion then cannot ſignifie any real Aſcenſion into Heaven.

And then, if that Expreſſion be neceſſary to be underſtood in a myſtical ſenſe, of ſome advancement of them upon Earth, it muſt ſignifie their advancement to an earthly Throne. For it muſt be ſome viſible advancement, becauſe their Enemies beheld them aſcending; And the uſual ſignification of

Iſai. 14. 12, 13. *aſcending into Heaven in a myſtical acceptation*, eſpecially where it is expreſſed to be a viſible advancement, as it is here, is an advancement to an earthly Throne. What indeed can tolerably anſwer the Character of aſcending into Heaven in a viſible manner without leaving the Earth, but ſupreme power upon Earth?

This is confirmed paſt all ſcruple by being immediately followed

followed with the fall of the tenth part of the City, which is ſaid to be at the ſame hour that they aſcended; For ſince that is found to ſignifie the Converſion of a Kingdom of the Roman Party (*Conſeq.* 3. *Theor.* 21) It muſt be the Kingdom, that belongs to the riſen Witneſſes. And beſides it is expreſsly ſaid, That all in that place were either ſlain or converted, which denotes the entire Submiſſion of it to the Church. Rev. 11. Ver. 13. Ver. 12.

And then, by the Earthquake at the ſame time, which muſt relate to a whole Kingdom with theſe circumſtances added to it, it would be hard to underſtand any thing elſe but the change of the State of that Kingdom, according to the myſtical ſignification of that Expreſſion in Prophecy.

By theſe concluſions it does appear, That all this Account of the Fortunes of the Witneſſes after their Reſurrection is in Allegorical Expreſſions, which gives one a good ground to apprehend, that all, that is ſaid of them before about their being killed, and riſing again, is alſo Figurative or Allegorical only, as will be further proved for the clearer underſtanding of the Fortunes of the Church in the latter times of the Beaſt, which is here particularly deſcribed.

But it may be the following Concluſions will be judged to be more clear and neceſſary in their own light, than thoſe which have been here advanced before them; And then it will be uſeful to conſider thoſe that follow as good grounds to confirm the certainty of thoſe, that have gone before them. For they have neither of them any ſhew of a neceſſary dependance upon one another for their Evidence.

Before any further advances to this purpoſe, it is to be conſidered, That

*The overcoming and killing of the Witneſſes cannot ſignifie the* whole *time of their Perſecution by the Beaſt.* 24. Theor.

For, *Firſt*, This War and Murther is at the *finiſhing of the Teſtimony of the Witneſſes*, whereas for the greateſt part of their Ver. 7.

Rev. 11. their whole time they were Propheſying, and ſo could not be ſaid to be killed. And the rendring of the Original, *whileſt they ſhall perform their Teſtimony*, is a very forced Tranſlation of it; And would make the Church repreſented by theſe Witneſſes to be without any Life in it, whileſt it was doing its Office, eſpecially when it appears, That is was ſuch a killing them, as to make them lye Dead in the Streets, which is quite contrary to their exerciſing the Office of Prophets for the whole time of their continuance.

*Seeondly*, The three days and an half alſo of their Death, which are made in this new way to be the whole time of the Witneſſes, are deſcribed to come after the killing them; And this is impoſſible to underſtand of the whole time of their continuance for 1260 days. For then the whole time of their continuance would come after their Death which is a contradiction.

Beſides, that there is as manifeſt a difference in the ſignification of 1260 days, and 3 days and a half, as could be expreſſed. So that it looks like one of the greateſt extravagancies, that ever Learned Men were guilty of, to make two ſuch plainly different, and inconſiſtent expreſſions to ſignifie but one and the ſame thing.

Dr. *More*, &c. *in cap.* 11. *Apoc.*

Wherefore the overcoming and killing of the Witneſſes cannot poſſibly ſignifie the whole time of their perſecution by the Beaſt.

And then it will neceſſarily follow, That

25. Theor. *The overcoming and killing of the Witneſſes muſt be the fierceſt perſecution in the latter time of the Beaſt, that ever the Church was to ſuffer.*

Firſt, *It is in the latter time of his Reign.* For it cannot ſignifie the *whole* time of their Perſecution, (*Theor.* 24.) and if it ſignifie a particular time, it muſt be that which is a little before the time of the third Woe, as it is deſcribed to be; and that being the laſt Woe upon the Beaſt, it muſt be in the latter time of his Reign. Beſides, the proper ſignification of the expreſſions, by which the time of it is determined,

Ver. 14.

is

is, *when the Witneſſes ſhould have finiſhed their Teſtimony*; And Rev. 11. the time of their continuance being of the ſame length with the Reign of the Beaſt, (*Suppoſ.* 2.) It muſt be alſo at the concluſion of his Reign, as well as about the finiſhing of their Teſtimony.

*Secondly*, That *it is the fierceſt Perſecution that ever the Church was to ſuffer* from the Beaſt, appears by the Character of it in compariſon with that of the ſtate of the Church in all the other parts of his Reign. The ſtate of the Church under the Oppreſſion of the Beaſt at all other times has the name only *of the Witneſſes in Sackcloath*; But this is repreſented by the *making war with them, and overcoming them, and killing them*, which muſt ſignifie as much more conſiderable a Perſecution than any other, as the killing a Man is in compariſon of his being in a ſorrowful and a mourning condition.

To apprehend of what nature this ſtorm of Perſecution ſhould be, it muſt be concluded in the firſt place, That

*The overcoming and killing of the Witneſſes muſt at leaſt ſignifie a perfect Suppreſſion of the Profeſſion of the True Religion in* all *conſiderable Parts of the Dominion of the Beaſt.* 26. Theor.

For it is the fierceſt Perſecution that ever the Church was to ſuffer, and that in the latter times of the Beaſt (*Theor.* 25.) And there have been all kind of Martyrdoms and Cruelties exerciſed againſt the Profeſſors of the Truth in particular Parts of the Dominion of the Beaſt for many hundreds of years before the latter times of the Beaſt: For his continuance is for Twelve hundred and ſixty years together (*Suppoſ.* 2.)

This overcoming therefore, and the killing of the Witneſſes muſt be an utter Suppreſſion of all conſiderable publick Profeſſion of the Truth in all Parts of the Dominions of the Beaſt.

Indeed the killing of the Witneſſes, ſince they repreſent the whole Church (*Suppoſ.* 4.) cannot without great force and wreſting be underſtood of any thing leſs than of the Suppreſſion of all publick Teſtimony of the Truth in all the conſiderable Parts of the Dominion of the Beaſt, where

Rev. 11. they are in Sackcloth; They would not be overcome or killed, nor would they lye dead, if they were Propheſying in any conſiderable Parts of the Dominion of the Beaſt; The moſt abſolute Suppreſſion of the True Religion in particular Parts of the Dominion of the Beaſt, would be but the cutting off of ſome Limbs of the Witneſſes, or of the Body of the Church, whom they repreſent. The killing of the Witneſſes muſt therefore be a total Extirpation of the True Church, out of all the conſiderable Parts of the Dominion of the Beaſt.

Hence it appears, That

27. Theor. *By the three days and an half of the dead Bodies of the Witneſſes, muſt neceſſarily be underſtood at leaſt three years and an half.*

Ver. 9.

For it is impoſſible, that they ſhould ſignifie literally three natural days and an half only. For how is it poſſible that Peoples, and Kindreds, and Tongues, and Nations, which is uſed in Prophecy to ſignifie many different Nations, ſhould be repreſented, as looking upon the dead Bodies of the Witneſſes, that is, upon the ruines of the whole Church in all parts of the Dominions of the Beaſt (*Suppoſ.* 4) for three days and an half only? Eſpecially when we ſee half a day added to the number, which it is abſurd to imagine of an Event, which is found to be of ſo *general* extent all over the Roman Empire.

*Ibid.* Chap. 13. 7. Chap. 14. 6. Chap 17. 15.

And then, whatſoever length of time a *day* may ſignifie in myſtical Language, yet ſince Twelve hundred and ſixty days juſt before have been found to ſignifie at leaſt ſo many years, That is a preſent Example to determine the ſignification of three days and an half to ſo many years.

*Suppoſ.* 2.

Wherefore

28. Theor. *The dead Bodies of the Witneſſes cannot ſignifie literally the dead Carkaſſes of ſlain Men.*

For then (by *Theor.* 27.) they muſt be ſuppoſed to lye three years and an half unburied in all the parts of the Dominion of the Beaſt, where they are repreſented to be killed

(*Theor.*

(*Theor.* 21.) which is a monſtrous thing to imagine of any Rev. 11.
really dead Carkaſſes of Men.

For the ſame reaſon

*The Death of the Witneſſes cannot poſſibly ſignifie literally a bodily Death.* Conſeq. 1.

For then by their dead Bodies muſt alſo be literally underſtood real Carkaſſes, contrary to 28. *Theor.*

By this then it is undoubted, That

*By the killing of the Witneſſes cannot be underſtood any general Maſſacre of the Proteſtants.* Conſeq. 2.

Wherefore it is not now to be queſtioned, but that the killing of the Witneſſes, is not to be underſtood in a literal, but in a myſtical ſenſe only. And then,

*By the killing of the Witneſſes is to be underſtood nothing elſe but a total Suppreſſion of the publick Profeſſion of the True Religion in all parts of the Juriſdiction of the Beaſt.* 29. Theor.

*Firſt*, It *is nothing but a Suppreſſion of the Profeſſion of the True Religion.* For ſince it is not any bodily Death of the Witneſſes, it muſt be a Suppreſſion of that, which is the myſtical Life of the Witneſſes, and that is, their teſtifying to the Truth; And ſo their continuance in a ſtate of Death for three years and an half, can ſignifie nothing elſe, but that perfect ſtate of ſilence, in which the Church continues in the Regions of the Beaſt during that ſpace of time.

*Grotius* to this purpoſe does very learnedly obſerve upon *Mat.* 8. 22. out of the cuſtoms of the *Pythagorick* and *Platonick* Schools (who were the moſt univerſally followed in the Apoſtles times) that thoſe who had left off the Profeſſion of Philoſophy, and were become vicious, were repreſented as Men dead among them, and had their Coffins ſet up in the Schools.

Rev. 11. This is agreeable to the ordinary ſignification of killing and ſlaying in this Prophecy, as the ſlaying or killing the third part of Men in the Sixth Trumpet, the not killing them in the Fifth, and the Death of the Creatures in the Sea in the Second; in All which Killing and Death is taken for the Extinction of the Name and Profeſſion of the Roman Nation, or the Non-appearance of them under that Name, though they were really in being.

*Secondly*, That this extends *only to the Juriſdiction of the Beaſt*, appears from the place where the dead Bodies of the Witneſſes are ſaid to lye, which is in the Street of the great City, and that has been found to be the Dominion or Juriſdiction of the Roman Church (*Theor.* 21.) And beſides, they are the dead Bodies of the Witneſſes in Sackcloth only, which ſignifies that part of the Church only, which is under the Dominion of the Roman Church (*Suppoſ.* 4.) And from hence it may be concluded, That

30. Theor. *The killing of the Witneſſes is at an end, when the Profeſſion of the True Religion is effectually ſuppreſſed in all States, where the Roman Faith is the National Religion.*

For the killing of the Witneſſes is nothing but the total Suppreſſion of the Profeſſion of the Truth in all parts of the Dominion of the Beaſt (*Theor.* 29.) And therefore it is at an end, when that Profeſſion is ſuppreſſed in all conſiderable States that own the Roman Faith for the National Religion. For that is only the Dominion of the Beaſt, or of the great City, *viz.* where the Roman Church has the chief Power of the Nation.

It may be objected, That the determinate Time of the laſt killing of the Witneſſes cannot be known, becauſe there may new States come under the Dominion of the Roman Church after the total Suppreſſion of the True Religion in all parts of the then preſent Dominion of it; And that therefore the end of the killing of the Witneſſes cannot be, till the Church be ſilenced in all thoſe States, which are ſtill to come under the Roman Yoke.

But

But then, there would be two Deaths of the Witneſſes, Rev. 11.
or two ſuppreſſions of the Church under the Roman Party. For ſince the Witneſſes in Sackcloth are only that part of the True Church, which is in ſubjection to the Beaſt, (*Suppoſ.* 4.)——And that the killing them is found to be nothing, but the effectual ſilencing of all that part of the Church, (*Theor.* 29.)——The Witneſſes muſt be accounted to be dead in all their Limbs and Members, whenever there happens ſuch a total ſuppreſſion of the True Religion in all parts of the Dominions of the Roman Party.

And if the other parts of the True Church, which were not at that time in a Sackcloth ſtate, but in a free and proſperous condition, ſhould afterwards come under ſubjection to the Roman Church, there would then be a new appearance of the Witneſſes in Sackcloth before the Reſurrection of thoſe that had been killed; And theſe Suppoſ. 4.
new Witneſſes being ſuppoſed to be the whole Church, which is at that time in ſubjection to the Beaſt, the ſuppreſſion of their Teſtimony would be a ſecond killing of the Witneſſes in Sackcloth, or a new ſuppreſſion of the whole Church under the Beaſt; Whereas, after the firſt three years of the dead Bodies of the Witneſſes they riſe again, and continue in Life to the end of the Reign Ver. 11.
of the Beaſt; So that whenever there happens to be ſuch a total ſuppreſſion of the True Religion in all places, where the Roman Church is in Rule, for three years and an half together, the firſt appearance of that time ought to be looked upon as the only time of the death of the Witneſſes.

Wherefore, the killing of the Witneſſes muſt be at an end as ſoon as ever the profeſſion of the True Religion is effectually ſuppreſſed in all places where the Roman Church is the Ruling Religion.

TO

Rev. 11. TO take away all fears of an univerſal Conqueſt of the Church and ſuppreſſion of the Truth all over the World in this great Perſecution, here are very fair intimations, That

31. Theor. *The death of the Witneſſes does not extend to all parts of the True Church, that are at that time in being.*

This may very reaſonably be gathered from what is ſaid Verſe 9. that thoſe of the People, and Kindreds, and Tongues, and Nations, ſhall ſee the dead Bodies, but ſhall not ſuffer them to be buried. At the firſt one would be apt to look upon the hindrance of Burial by theſe People to be an high inſtance of malice in them againſt the ſlain Witneſſes, according as it is almoſt every where in Scripture repreſented to be, when mentioned with the dead Bodies of the Saints.

But it is to be conſidered, that the dead Bodies of the Witneſſes do in this place ſignifie, The Members of the *Theor.* 29. Church in a ſtate of perfect ſilence, without any outward profeſſion of the Truth: And then the putting them into Graves muſt neceſſarily ſignifie a ſtill higher miſchief in that kind, or the utter extinction, diſappearance, and annihilation of the ſilenced Church; This is confirmed by what is made to be the uſual ſignification of lying unburied in a myſtical ſenſe amongſt the Eaſtern Nations, whoſe ways of ſpeaking are generally agreeable to the uſage of Scripture. The being dead in a myſtical ſenſe without any ſignification of being buried does with them denote hopes of health and recovery; But the being dead and buried ſignifies the *irrecoverable* ruine of a Man; As it may be found in the 130th of the *Apoteleſmes* of *Apomaſar* or *Achmetes* the *Arabian*, which is a Collection of the ancient Interpretations of Prophetical Dreams or Viſions, that were in uſe amongſt the Kings of *Perſia* and *India*, and is highly approved of for its uſe in the Schemes of this Book, by the Two moſt eminent Criticks in theſe matters, *Grotius* and Mr. *Mede*, though the greateſt Adverſaries to one another in their Applications of this Prophecy.

According

According to this, the hinderance of the dead Bodies of the Witneſſes from being put into Graves, muſt neceſſarily ſignifie, the not ſuffering the ſilenced Church to be wholly loſt, and annihilated; And ſince with this it is ſaid alſo, That thoſe of the Peoples and Nations did ſee the dead Bodies all this while, this does plainly intimate the oppreſſed Church to be in a *Viſible* ſtate, and the hindring of their Burial muſt therefore ſignifie the keeping the Church up in a viſible, though ruined Condition; And then conſidering alſo that they were to riſe again within three days after, the hinderance of their Burial muſt neceſſarily denote the keeping them in a readineſs for their Reſurrection; As on the contrary the ſetting a Watch, and the making all ſure about the Sepulchre of our Lord (to whoſe death, and Reſurrection, and Aſcenſion, this account of the Witneſſes does unqueſtionably refer) was a deſign in his Enemies to put an end to all hopes of his Reſurrection. Rev. 11. St. *Matth.* 27. 64, 65, 66.

All theſe conſiderations may aſſure any Man, that the hinderance of the Burial of the Dead Witneſſes was an act of great Charity, and Friendſhip; And then, thoſe of the People and Nations, who were thus concerned for them, muſt be ſome People, who had a great compaſſion for the Church in that oppreſſed ſtate, and who would not ſuffer it to be wholly loſt in the Dominions of the Beaſt. Theſe Friends of the oppreſſed Church muſt then be ſuch, as were of a Party contrary to that of the Beaſt, who killed the Witneſſes; and conſidering withal that they were able to hinder the utter extinction of the Church in all parts of the Dominion of the Beaſt, (*Suppoſ.* 2.) ——They muſt be a very conſiderable Party; For they were able not to ſuffer the Enemies of the Church wholly to bury it; And thoſe Enemies were the whole Power and Party of the Beaſt amongſt whom the Church had been, *Theor.* 29.

What then can theſe Friends of the oppreſſed Church be, but ſome States or People, that are independent upon the Roman Church, or the Beaſt, able to hinder them from making an utter end of the Church, which they had ſup-

Rev. 11. ſuppreſſed? And what can thoſe States or People be but the reſt of the True Church in ſome neighbouring Territories?

It may indeed be objected againſt this, That the *Peoples and Tongues and Nations*, and thoſe who are ſaid to *dwell upon the Earth*, Verſe 9, 10. muſt be the ſame People. For ſo are they, Chapter 13. 7, 8. and Chapter 17. 8, 15. And then thoſe People muſt be ſuch, as *rejoyce*, and *make merry over the dead Bodies of the Witneſſes*, which ſhows them to be the worſt of their Enemies.

Ver. 10.

But in the firſt place, there is always a very clear diſtinction put betwixt thoſe, that *dwell upon the Earth*, and the *Peoples and Nations*, where ever they are mentioned together in this Book, which is very often; And thoſe that are ſaid to *dwell upon the Earth*, are every where, but in one place repreſented and ſet out with a ſignification of their being the Enemies of God, and the Church. As Chap. 6. 10. Chap. 8. 13. Chap. 13. 8, 12, 14. Chap. 17. 8. Chap. 12. 14. and very expreſly in this place before us. And in that one place, where it has not the plain mark of this ſet upon it, (Chap. 14. 6.) yet it is expreſly diſtinguiſhed from the *Peoples and Nations and Tongues*; Whereas the worſt that is ſaid of the *Peoples, and Nations, and Tongues*, is that the Beaſt *had power over them*, and that the *Woman did ſit upon them*, which is no more than that the Beaſt, and the Woman, had an univerſal command of the World, which is all that the Peoples and Nations do ſignifie.

Rev. 13 7.
Chap. 17. 15.

But here is beſides under the terms of *they* or *ſome of the Peoples and Nations*, &c. an intimation of a ſelect ſort of People diſtinct from the whole maſs of thoſe Nations and People, over whom the Beaſt is ſaid elſewhere to have had power, that is, within the bounds of the ancient Empire of the Beaſt. And as thoſe that dwell on the Earth are ſet out as that part of theſe Peoples and Nations, which were the ſpecial Friends and Party of the Beaſt, by their *rejoycing and making merry* over the Dead Witneſſes; So are theſe on the other ſide diſtinguiſhed from them by the care they took to hinder their Burial, which

Ver. 9.

which kept their dead Bodies in a readineſs to riſe again to the confuſion of their Enemies. Rev. 11.

Wherefore it may now be ſafely reſolved, That thoſe of the *Peoples and Nations* that hindred the Burial of the Witneſſes, muſt be ſome States, that had been *formerly* part of the Empire of the Beaſt, (as Peoples and Nations in other places are found to ſignifie) but who were *at this time* independent upon his power, and who took part with the Church, to keep it from being utterly loſt in this eminent oppreſſion of it; And what then can theſe poſſibly be but ſome parts of Chriſtendom freed from the Roman Yoke, who encourage and give protection to thoſe that fly to them, and who animate and aſſiſt the reſt, whom they left behind them, to continue firm to the Truth within them, which they were forced to deny with their Mouths, or to deny all the Life and Power of it in them?

## CHAP. VII.

*The Reſurrection of the Witneſſes is the Recovery of the True Church, where it was totally ſuppreſſed; It is fixed to this preſent time. Objections anſwered. The Reſurrection of the Witneſſes, the recovery of the Proteſtant Churches. And to begin in* 1689, *or at fartheſt in* 1690.

Rev. 11. FRom what has been found to have been the undoubted ſignification of the Death of the Witneſſes, it is as unqueſtionable, That

32. Theor. Ver. 11. *The Reſurrection of the Witneſſes is the reviving of the outward publick profeſſion of the Truth in ſome part of the Dominion of the Roman Church, where it had been wholly ſuppreſſed.*

CHAP. VI. For ſince the *killing* and the *dead Bodies* before the *Reſurrection*, and the *Aſcenſion* after it, have been found to be but figurative expreſſions, there is no queſtion but their *Reſurrection* muſt be taken in the ſame ſenſe; And then muſt the Reſurrection of the Witneſſes neceſſarily ſignifie the return of the ſame Life into them, which was taken away from them by their Death; And that Death having been found to be the ſuppreſſion of the free profeſſion of the Truth, (*Theor.* 29.)——Their Reſurrection muſt conſequently be *the open profeſſion* of it.

And this muſt be *in ſuch places* of the Beaſt, where this freedom had been ſuppreſſed; Becauſe the Witneſſes cannot poſſibly be ſaid to riſe from the Dead in places where they never were killed. Beſides, that the Reſurrection of the dead Bodies of the Witneſſes muſt neceſſarily be where the dead Bodies are ſaid to lye, and that is in the Street of the great City, or within the juriſdiction of the Roman

man Church, (*Theor.* 21.) ——— where they were killed. Rev. 11.

But then, it does not appear, that the Reſurrection of the Witneſſes was in *all* the places, where the dead Bodies lay. As their killing was carried on by degrees, ſo it is very probable, that their Reſurrection will not be all at a time. But from what will afterwards be found to be the time of the fifth Vial, it will appear, that the Witneſſes will be all riſen again within a very few years after the firſt beginning of their Reſurrection. For the third Woe, with which the fifth Vial begins will appear to be within a very ſhort time after the Reſurrection of the Witneſſes; And that repreſents the beginning of the Kingdom of Chriſt in all the Kingdoms of this World: As the fifth Vial brings on a *general* Mortification of the Roman Church in all parts of his Dominion. Conſeq. 2. Theor. 66. Conſeq. 4. Theor. 51. Ver. 11, 15. Tor. 65.

But in the place, where they firſt riſe from the Dead, the Proteſtant Church muſt be *ſoon after* the ruling Religion of that Nation, according to what has been obſerved about the Aſcenſion of the riſen Witneſſes into Heaven, (*Theor.* 23.)

About the particular time of this eminent recovery, and new Life of the Church after its laſt dreadful oppreſſion by the Beaſt, there are various apprehenſions amongſt thoſe, who yet agree in the particular application of the Tyranny of the Beaſt to the Perſecutions of the Roman Church. Some would have the time of this Reſurrection of the Witneſſes to have been at the firſt clear ſettlement of the Reformation, others would have it ſtill to come, and ſome are poſitive that it cannot be till juſt about the end of the Reign of the Beaſt; And nothing is more worthy our Curioſity, or our moſt diligent enquiry to ſatisfie it, than the reſolution of this Queſtion.

It will be a great advance toward this to be aſſured, That

*The Reſurrection of the Witneſſes is not yet paſt.* 33. Theor.

That which does moſt aſſure this to us is the knowledge we have of the ſecond Woe. For the *paſſing away of the ſecond*

Rev. 11. Ver. 14. *Woe* is deſcribed to be juſt after the Reſurrection and Aſcenſion of the Witneſſes; And ſeems manifeſtly to have been put in there alone by it ſelf at ſo great a diſtance from the true place of it (at the end of all the buſineſs of it in the Ninth Chapter) for no other end than to ſtand for a remarkable event to know the time of this great deliverance by. Now the ſecond Woe has been found to be the Turkiſh Empire, (*Conſeq. 2. Theor.* 19.) And cannot be yet ſaid to be paſſed away.

But this may be ſtill much more confirmed; For it is eaſie to ſee, that the ſecond Woe cannot poſſibly have been paſſed away either *before*, or *ſince* that the Turkiſh Empire began; 1. *Not before*, becauſe the laſt deliverance of the Church by the Reſurrection of the Witneſſes muſt then have been before that time; And the glorious appearance of
Ver. 14. the Church in the third Woe, which *comes quickly* after the ſecond, muſt have been very ſoon after that time, and have continued for ever. But this is contrary to all the ſuppoſitions of thoſe, that make the Roman Rule to be the Beaſt.

The time of the Beaſt, and the Witneſſes muſt alſo have been long ſince at an end, if the ſecond Woe had been paſſed away before the beginning of the Turkiſh Empire. For the Reſurrection of the Witneſſes, which is juſt before the end of that Woe, is ſaid to be when the Wit-
Ver. 7. neſſes had finiſhed, or were about to finiſh their Teſtimony.

2. It is in the next place as impoſſible, that the ſecond Woe ſhould have been paſſed away at any time *ſince* the riſe of the Turkiſh Empire. For the ſecond Woe is known to be the buſineſs of the ſixth Trumpet, which is the ſe-
Rev 8. 13. cond of thoſe Trumpets, which had the three dreadful Woes proclaimed to be the buſineſs of them. Now the Woe of the ſixth Trumpet is the Wars of the four Angels, which were looſed from the River *Euphrates*, and who by their Wars, and Conqueſts, and Equipage there deſcribed, muſt be ſome Princes of *Aſia* about the courſe of the River *Euphrates*. But from the firſt riſe of the Turkiſh Empire there has been no other Princes of any power, or continuance in thoſe parts, but the Turkiſh Emperors.

There

There has been therefore no appearance since the first rise of that Empire of any such Woe in those parts that could be different from them; And therefore cannot the second Woe have been passed since the beginning of the Turkish Empire, whatsoever that Woe may be in particular. Rev. 11.

And if the second Woe be not yet passed away, neither can the time of the Resurrection of the Witnesses be yet past, because the passing away of the second Woe, and the Resurrection of the Witnesses are described to be much about the same time, whereas it is certain that for these thirty years at least there has been so little an appearance of the last deliverance of the Church, that it has been rooted out of almost all places where the Roman Church has been in any considerable power. Ver. 11. & 14.

It may possibly be thought to be as impossible, that the Resurrection of the Witnesses should be *near these present times*, because they are said to have finished their Testimony before they were killed. For according to that both the Witnesses and the Beast with whom they are contemporary, (*Suppos.* 2.) seem to be just at their last end at the time of their Resurrection; whereas it is utterly improbable that the Party of the Beast in so many several Kingdoms as he Rules in, should wholly lose all that power in so short a space of time. Ver. 7.

I grant it to be utterly improbable that the Reign of the Beast should be so suddenly at an end; But there is no such necessity from the Prophecy that the *finishing of the Testimony* of the Witnesses should signifie the last end of their time. It is certain that the Reign of the Beast or the time of the Two Witnesses could not be at an end till some while after the sounding of the seventh Trumpet; For the seventh Trumpet brings on the third Woe, which must be a Woe or Plague upon the Kingdom of the Beast, because there is no other remainders of the Roman Empire for it to fall upon. And it is elsewhere shown that the Roman Empire is the only object of the Plagues of the Trumpets, *Conseq. Theor.* 18. Ver. 14, 15.

It is also said at the end of the sixth Trumpet, that the rest did *not repent of their Idols of Gold and Silver*; And there Rev. 9. 20.

Rev. 11. there is no part of the Roman Empire, but the Church of the Beaſt, to which that can belong, which ſhows them Chap. 10. 7. not to be converted juſt before the ſeventh Trumpet.

This is further confirmed by the effect of the Aſcenſion of the Witneſſes, juſt before the paſſing away of the ſecond Woe, and that was the Converſion but of the tenth part of the Kingdom of the Beaſt; ſo that there remained all the reſt of it to be brought to Repentance by the third Woe, which is ſaid to come quickly after; And the laſt effect of that Woe is ſaid in the Eighteenth Verſe to be to deſtroy thoſe who had deſtroyed the Earth, who muſt be the Party of the Beaſt, and does exactly anſwer, what is ſaid of that Party, Chap. 13. 10. That they that did lead into Captivity, and killed with the Sword, muſt go into Captivity and be killed with the Sword.

The Beaſt then cannot poſſibly be at an end before the execution of the third Woe upon him; And therefore neither can the Twelve hundred and ſixty years of the two Witneſſes be at an end before the execution of that Woe upon the Beaſt. Now that the third Woe will require ſome conſiderable time to execute it in, after the beginning of the Seventh Trumpet, ought not to be queſtioned by any, who conſider that the three Woes of the three laſt Trumpets have a very ſolemn mark ſet upon them, at the firſt notice, that is given of them Chap. 8. 13. Eſpecially when it is alſo found, that the two firſt of theſe three Woes have taken up above a thouſand years (*Theor.* 19.) and that Chap. 16. this laſt contains in it the three laſt Vials.

That which is argued for the ſhort continuance of the third Woe, becauſe it is ſaid to *come quickly* after the paſſing away of the Second, is of no force, except the *coming quickly* ver. 14. can be proved to ſignifie the *going away quickly*, which ſeems to be contrary to it. *Coming quickly* does indeed in ſeveral places in this Prophecy, and infinite places of Scripture beſide, ſignifie no more than the ſudden appearance of a thing, not the ſhort ſtay of it.

*Ribera in Ch.* 1. *Apoc. Ver.* 1. That which is *begun* is already come. —— —— The common uſage of Speech, and the uſage of Scripture, does approve of *that way of ſpeaking*. So alſo in Verſe 3. *ibid.* —— *For the time is at hand*, *i. e.* For theſe things will ſoon *begin* to come to paſs.

Where-

Wherefore it muſt be concluded, That the end of the Beaſt, which is the ſame with the end of the Witneſſes Prophecy in Sackcloth, may be many ſcores of years after the firſt ſounding of the Seventh Trumpet. For though at the ſounding of the Seventh Trumpet it be ſaid, that the Kingdoms of the World are become the Kingdoms of the Lord and of his Chriſt, and that from thence he ſhould reign for ever, yet it is alſo ſaid, That the Seventh Trumpet is the Third Woe; And it muſt firſt execute that great Woe upon the Beaſt, before there can be ſuch an univerſal Kingdom of Chriſt eſtabliſhed in the World. Rev. 11. Ver. 15.

There will indeed be no manner of difficulty to apprehend this, if it be but conſidered, That all the Trumpets, as well as the Seals and Vials, take up long periods of time within the compaſs of which the buſineſs mentioned in them is fulfilled; And therefore the Univerſal Reign of Chriſt in the Seventh Trumpet muſt be underſtood of the concluding part of the period of the Seventh Trumpet, when the whole buſineſs of it is come to its compleat perfection and accompliſhment; And the means by which it is to be brought to its perfection being the ruine of the Kingdom of the Beaſt by the third Woe, well may the whole buſineſs of the Seventh Trumpet be repreſented to be the advancement of the univerſal glorious Kingdom of Chriſt in the World for all the time, that the power of the Beaſt is gradually decaying under the third Woe, and that the True Church is advancing upon the ruines of it.

From hence then it appears, That the Two Witneſſes continue a long while after their Reſurrection and Aſcenſion, or till the third Woe in the Seventh Trumpet be fully executed upon the Beaſt; Which, if it have any proportion to the two Woes before it, ought to continue for a great many years together.

It is therefore now eaſie to underſtand, that by the finiſhing of the Teſtimony of the Witneſſes juſt before their being killed, cannot be meant the end of their Twelve hundred and ſixty years Prophecy. It may therefore denote either the time, when they had fully made known their Teſtimony to the World, which might be ſome time after the Reformation, or when they were *about* finiſhing the Twelve hundred Ver. 7.

Rev. 11. dred and ſixty years; As that word *of finiſhing a buſineſs*, is commonly uſed for the latter part, but not the laſt concluſion of Affairs that require a long time for the performance of them. The *finiſhing* them is many times meant of their being paſt all the conſiderable buſineſs in them.

But that the finiſhing of their Teſtimony cannot ſignifie the end of the time of their Sackcloth-Prophecy is manifeſt. For then the Forty two Months of the Beaſt would alſo have been at an end (*Suppoſ.* 2.) Whereas the Beaſt is ſaid after that Ver. 7. time to have made War with them, and to have killed them; Which muſt denote ſome years after that time, if we conſider, that the Witneſſes are the whole Body of the Church in all the Dominions of the Beaſt (*Suppoſ.* 4.) And to make the time of the Beaſt to be at an end before this, is to make the Beaſt to be in the higheſt fluſh of his power after the end of his power, which is a Contradiction; Beſides what has been already ſaid of the continuance of the Beaſt for all the time of the third Woe in the Seventh Trumpet.

It may be thought to be inconſiſtent with the triumphant ſtate of the Reſurrection and Aſcenſion of the Witneſſes, that their Sackcloth-Prophecy ſhould continue for a long while after that time, and even after the ſounding of the Seventh Trumpet.

But it may eaſily be obſerved, That the Aſcenſion of the Witneſſes, and the Converſion of their Enemies, did affect but a tenth part of the great City, which can ſignifie but a Ver 13. tenth part of the Kingdoms under the Authority of *Babylon* (*Conſeq.* 2. *Theor.* 21.) which hinders them not from being in Sackcloth ſtill under the reſt, though they ſhould be riſen again from the dead in thoſe other places alſo; And there is no more inconſiſtency in ſuppoſing them in Sackcloth an hundred years after their Reſurrection in ſome places, than there was in their being ſaid to be in Sackcloth ever ſince the Reformation; Whereas the True Church has been the ruling or triumphing Religion of many Kingdoms ſince that time, and therefore far from being in Sackcloth in thoſe places.

'Tis enough to give them the denomination of their being the Witneſſes in Sackcloth for their whole time, That they were all in a ſtate of Humiliation under the Beaſt, til

till juſt about the latter end of their Prophecy, And that ſome of them continued to be ſo till the very laſt time of it. * Rev. 11.

But that the being in Sackcloth for their whole time cannot be ſaid of them in any other ſenſe, appears from *Theor.* 33. where it is made unqueſtionable, that the Witneſſes are not yet riſen again, and therefore have been in their Sackcloth ſtate ever ſince the Reformation, notwithſtanding their flouriſhing appearance in ſeveral Kingdoms ſince that time.

From what has been here premiſed there will now appear nothing in my Opinion concerning the end of the Reign of the Beaſt to hinder the fixing of the Reſurrection of the Witneſſes to theſe preſent times. For we ſee buſineſs enough in the third Woe of the Seventh Trumpet for to keep up their Adverſary the Beaſt a long time after their Reſurrection and Aſcenſion, which will fill up the remaining part of the Twelve hundred and ſixty years of the Witneſſes, that in my way is ſtill yet tocome from this preſent time.

IT IS therefore now to be enquired, Whether there be any Circumſtances, in the Deſcription of the killing of the Witneſſes, that are ſufficient to determine it to this preſent time.

That which makes the faireſt offer of this kind is the Expreſſion of the *killing of the Witneſſes in Sackcloth.* For ſince the killing of the Witneſſes is not an univerſal Extinction of the Profeſſion of the True Religion (*Theor.* 31.) It muſt then be ſuppoſed to extend no farther than to thoſe, to whom the Expreſſions in the Prophecy ſeem to confine it, that is, to the Witneſſes in Sackcloth, or to the Church in a ſtate of Humiliation under the Beaſt, or his Party, which according to all Proteſtants can ſignifie nothing but the Proteſtant Churches under the Rule of Roman States.

Rev. 11. IF NOW we caſt our eyes upon the preſent ſtate of the Reformed Churches, in almoſt all parts of *Europe*, wherever they have been under Roman Catholick States, it will appear, that they want very little or nothing of being totally ſuppreſſed. In all the Imperial Countries, in *France*, *Poland*, and *Savoy*, they have been ſilenced. And what other conſiderable part of the World is there, where they have any allowance under Roman Catholicks? Tis true, the Churches of *England*, and of the *Palatinate*, were lately come under Governors of the Roman Party; But they were far from being in a ſtate of Humiliation under the Roman Church. For they were the ruling Religion in thoſe Countries. They had all the Revenues and Preferments of the Church in thoſe Places; They had an open freedom and liberty in the publick Exerciſe of their Religion, and had all the Revenues of the ancient Roman Church for their encouragements in it; And the Exerciſe of the Religion of their Princes looked rather like a Toleration of it, than like the ruling commanding Religion of the Country.

The Proteſtant Churches therefore in thoſe places, muſt firſt have been diſpoſſeſſed of their Rights, and have been brought down to a ſtate of Toleration only, before they could have been in a capacity to be the Objects of this laſt Perſecution.

Wherefore to all appearance, the Witneſſes in Sackcloth have been as really put to death by the Beaſt, or Roman Party, as can be expected to be requiſite for the fulfilling of a Prophecy about ſo large a Society, as the Witneſſes are known to ſignifie. For Prophecies about things of ſo general and comprehenſive a nature, do not uſually regard every ſmall part or ſingle member of that company; And therefore, though there may be ſome particular Towns, or little Iſlands under the Domination of *France*, or ſome inconſiderable Principalities in other places where the Witneſſes are not yet altogether ſlain, That can ſignifie little or nothing to make one judge the Prophecy not to be as yet fulfilled.

If it ſhould be thought that the Churches of *England* and the Palatinate ought firſt to have met with the ſame fate with the reſt of their Brethren, it muſt be conſidered, That their condition has not yet qualified them to be Objects of this Perſecution, becauſe they were not in a Sackcloth ſtate. There is then all reaſon to judge by the outward appearances of things, that we have been now in the time of the Death of the Witneſſes. Rev. 11.

I muſt confeſs I ſee no manner of force in the Criticiſm about the ſignification of ἐν τῇ πλατείᾳ, to induce me to it, as if that muſt needs ſignifie the *Great Place*, or Market-place of the City, and ſo denote the place to be *France*; For I find it very frequent in the *Septuagint* to ſignifie no more by that word in the ſingular number, than *in the common ſtreets* of the City, in oppoſition to the being not ſo openly expoſed to view, without any reſtriction to any one place in the Town, that is bigger than the reſt. Ver. 8.

Beſides, that ἀγορὰ is the known word in the *New Teſtament*, and very commonly uſed to ſignifie a *Market-place*, and no where is πλατεῖα *certainly* known to be uſed in that ſignification.

But yet ſince the Suppreſſion of the Proteſtants in *France* was ſo extremely remarkable for the new Methods, and the horrour of it, and did extend to far the largeſt part of the Church, and eſpecially becauſe it was the *laſt* conſiderable ſlaughter of them, there is all reaſon to judge, That the three years and an half of their continuance in a ſtate of Death did begin ſoon after the Revocation of the Edict of *Nants*, that is, as ſoon as the Promiſe in it of ſuffering the Proteſtants to continue in the Kingdom without any further moleſtation of them, was violated by the Military Executions upon them, the immediate effect of which was the general Apoſtaſie of the whole Church there.

It is certain that preſent Death could not have been ſo much dreaded, as thoſe daily Vexations, which the Proteſtants were there under from thoſe Barbarous Executioners; Becauſe there was no proſpect of any end of their miſery under them; And nothing could have more ſhewn that Perſecution to be the *laſt* killing of the Witneſſes. For as the killing of the Witneſſes will appear to be the ſame with the

Rev. 11. great Perſecution in Chap. 14. 12. So is Death there repreſented to be a great eaſe and deliverance from the evils which were to be endured in it, *Theor.* 40.

I cannot think that the faithful continuance of ſome Confeſſors among them can ſignifie any thing to the retarding of the Death of the Witneſſes, becauſe they were ſo few and inconſiderable. Nor can the Humiliation of the Proteſtants in *Hungary* ſignifie any thing to the retarding of this Date of the Death of the Witneſſes, becauſe they were totally ſuppreſſed there, about the ſame time that the Perſecution began in *France*.

That which makes me the more inclined to this Opinion, is the common uſe of the things of this Prophecy to have very ſignal and remarkable Events, and ſuch as all the World muſt take notice of, To fulfil every conſiderable thing, that is foretold in it; And as the French Perſecution was the laſt, ſo it made far the greateſt noiſe in the World of any other.

It is no ſmall confirmation of this to conſider, That as the time, times and an half of the Beaſt and Witneſſes, have been found according to the very frequent uſe of the number 7 in this Prophecy to be a reference to ſome 7, of which they are the half; ſo alſo do the three days and an half of the Death of the Witneſſes ſeem to refer to ſome ſeven years. For they are a very preciſe number, and the only inſtance of that kind, except the time, times and an half. This would exactly anſwer the time of the French Perſecution from the firſt
Ver. 9. flight of the Proteſtants in *Poictou* to the *Peoples and Tongues* in the Spring 1682, to the Reſurrection of the Witneſſes in the Year 1689, of which the fierceſt part of it at the Revocation of the Edict of *Nants* would be the juſt half, or three years and an half; But the three years and an half of the dead
Ver. 9. Bodies being reſtrained to the *Nations ſight of them*, the ſeven years may very well be apprehended to begin when the Peoples and Nations began to *ſee* the firſt beginning of that laſt Execution in the Year 1682.

But yet if the Reſurrection of the Witneſſes ſhould be retarded for ſome ſmall while after the time, that this would fix it to; Here is ſtill matter enough from theſe Objections to juſtifie the agreement of the Prophecy with the event; eſpecially

eſpecially if we conſider withal, that the Perſecution in *Savoy* Rev. 11. ended not till a year after that in *France*; And ſince that was the rooting out of all the remainders of the old *Albigenſes*, who were almoſt the only Party of the Witneſſes for many Ages together, that Perſecution may poſſibly be intended to ſignifie the laſt end of their Life for the laſt killing of the Witneſſes, or their *laſt ſtruggles* with Death; And then the Reſurrection of the Witneſſes will not be, till a year after the time, that is counted upon from the Revocation of the Edict of *Nants*. *Mornay.* pag. 318, 319.

But till it appears to be deferred, we muſt think it much more probable to be ſooner.

However, from that which is ſaid about the paſſing away of the ſecond Woe juſt after the Aſcenſion of the Witneſſes, and from the Characters of that ſecond Woe, not only the Reſurrection but the Aſcenſion alſo of the Witneſſes ſeems plainly to be confined within the ſpace of a very few years from this preſent time. For I make account there is very great Evidence, that the ſecond Woe muſt neceſſarily be very ſhortly at an end, which will be the matter of the following Chapter.

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CHAP.

## CHAP. VIII.

*The time of the Reſurrection of the Witneſſes confirmed from the Expiration of the time aſſigned to the Second Woe. The Second Woe is the Turkiſh Empire. The Explication of the Hour, Day, Month, Year aſſigned to the Second Woe. The firſt Date of that time.*

THE grounds that I rely upon to make me apprehend that the ſecond Woe will be at an end within theſe few years, are theſe:

1. That the Second Woe is the Turkiſh Empire, and its Invaſions upon the Roman Empire; And next, that the time of the continuance of that Woe is determined in the Prophecy to a ſet number of Years; which if we count from the firſt riſe of the Ottoman Empire, about the Year 1300, will expire ſoon after the Year 1690.

And *firſt*, That the Second Woe is the Turkiſh Empire, has been already demonſtrated (*Conſeq.* 2. *Theor.* 19.) and will be ſtill further confirmed when it appears, That the time of the continuance of the Second Woe is more than Three hundred and ninety years. And this I will now endeavour to make appear to be neceſſary from the Text.

Rev. 9. 15. The Four Angels, which are the matter of the Second Woe, are ſaid to be prepared for an Hour, and a Day, and a Month, and a Year, to ſlay the third part of Men.

To be *prepared for an hour, a day, a month, and a year, to do a thing*, does literally and properly ſignifie the length of time, that one continues either prepared for it, or in the performing it. And we ſee every where in this Prophecy, that any mention of length of time in it, does ſignifie as many Years as it has Days in it (*Suppoſ.* 2.) According to which, the Second Woe muſt continue at leaſt about Three hundred and ninety

ninety Years. For there is about that number of days in thoſe parts of time above mentioned in any account of the days of a year. Rev. 9.

It is a very frivolous Objection, which is here put in by ſome, That by the four Angels can never be meant, four Kings upon Earth; For their Armies are afterwards numbred and their place made to be the River *Euphrates* upon Earth. Ver. 14, 16.

If it ſhould be replied to this, That the being *prepared for an hour, and a day, and a month, and a year* does ſignifie no more than that they were ready upon every occaſion, or ready at a ſet appointed time to ſlay the third part of Men, here is this to offer againſt it.

I. It appears not from any other example in Scripture, That there is any ſuch uſe of theſe peculiar expreſſions in ſo indefinite a manner; *To be prepared for an hour, or at a day*, &c. put alone by themſelves would, agreeably enough to the common uſe of them, ſignifie the being ready at a ſet time, or at any time. But to be prepared for an hour, and a day, and a month, and a year joyned all together muſt have a very particular ſignification in it. For it would look very odly at this time to uſe ſuch expreſſions as theſe, only to ſignifie ſo common a thing, as a Man's conſtant readineſs at all times for his employment, to ſay of him, That he was ready for an hour, and a day, and a month, and a year; when any one of them would have been enough, and it is not at all uſual to joyn them all together. The leaſt therefore that can be ſaid of this interpretation, is, That it is *arbitrary*, and *without example*; There is good reaſon therefore to apprehend it to be a myſtical, and no common expreſſion.

II. It is alſo contrary to the proper, and natural ſignification of theſe terms to underſtand them of a *ſet point* of time, and not of *the continuance* of time. The firſt of them would take away all the force of the other in the former ſignification. For if a Man be ready at an hour, it includes in it his being ready at a day, as his being ready at a day includes his being ready at a month, and a year;

Rev. 9. year; And if there had been any deſign to have ſignified an *exact readineſs* by thoſe words, they muſt have been in a quite contrary order; It muſt have been ſaid that they were prepared for *a year, and a month, and a day*, and *an hour*. But in the order, in which they now lye, they do very properly, and naturally ſignifie the time of their *continuance*, but very improperly, if not abſurdly, any *exact points* of time; As this way of ſpeaking would now appear to be to expreſs the ſet time of the beginning of a Campaign, that it was ready to begin at a day, and at a month, and at a quarter; Its being ready at *a day* includes a much greater exactneſs in it, than its being ready *at a month*, and makes all that comes after it inſignificant.

III. On the other ſide we ſee it very uſual in this Prophecy to joyn the length of the *continuance* of any conſiderable thing to the mention of it, and to expreſs it by days, or months, which are known to ſignifie, as many years, as there are days in that quantity of time that is made mention of; As thrice in the next Chapter but one to this; And twice in the next to that about the Woman in the Wilderneſs.

Rev. 11. 1, 2, 9.
Rev. 12. 6, 14.

IV. But that which does ſtill more confirm the uſe of theſe expreſſions here to be for a length of time, is the particular time of *five months* aſſigned to the Trumpet juſt before it; And this ſixth Trumpet being of the ſame kind with that before it, or one of the three great Woes, there is all manner of reaſon to make one conclude, That the day, and month, and year in this does alſo ſignifie the length of the time, that theſe Horſe-men ſhould continue to be the ſecond Woe. For the particular heavineſs of thoſe two Woes, is thereby ſignified to conſiſt chiefly in the prodigious length of their continuance in compariſon with any of the other Trumpets; And ſince the length of its continuance is expreſly mentioned in the firſt of them, and that there are words very proper for the ſignification of a particular length of time in this ſecond Trumpet, it is a great preſumption that they ſignifie nothing elſe here, but the *length of the continuance* of this Woe.

Rev. 9. 5, 10.

V. The

V. The employment alſo, that they were ſaid to be prepared for, does ſhow that by the day, and month, and year muſt be meant the length of the time, that they were to perform it in, and not any *ſet time*, or upon every fit occaſion; For it is very improper to ſay, That a Nation is ready at an hour, or a day, or a month to *ſlay the third part of Men*. The *ſlaying of the third part of Men* does denote a continuance of action for a long time together. And it is impoſſible to apprehend, that that can be done at any ſet time, or upon every occaſion offered. Rev. 9. Ver. 15.

Wherefore to be conſtant to the common uſe of all the parts of times in this Prophecy, by the day, month, and year of the four Angels in the ſixth Trumpet muſt be underſtood about 390 years, that is, as many years as there are days in all thoſe ſeveral parcels of time, and the Addition of the hour does determine it to that exact period of time.

There cannot therefore come in any other Conquerors about the River *Euphrates* after the end of the Turkiſh Empire to be the ſecond Woe before the ſounding of the ſeventh Trumpet, and the end of the Reign of the Beaſt. For the ſecond Woe, if it were ſtill to come, muſt continue more than 390 years before the end of that time. Whereas according to all the conſiderable Opinions of Proteſtant Interpreters, (*Suppoſ.* 3.) the end of the Reign of the Beaſt muſt be long before that time; And yet the Reign of the Beaſt does not end till after the paſſing away of the ſecond Woe, (*Theor.* 1.)

It has alſo been ſufficiently aſſured before, that the ſecond Woe cannot poſſibly have been paſſed away either *before* or *ſince* the Turkiſh Empire began, *becauſe the* Reſurrection of the Witneſſes, which muſt be before the paſſing away of the ſecond Woe, is not yet paſt, (*Theor.* 33.) CHAP. VII.

It may now then be ſafely concluded, That the Turkiſh Hoſtilities are the ſecond Woe, ſince the ſecond Woe can neither be before them, nor come after them, and yet by the Character of it, it muſt be in the ſame part of the World, where they are now the Maſters. ver. 14.

Rev. 9. This concluſion will be as neceſſary, let the years which are ſignified by the day, month, and year in the ſecond Woe, be ſuppoſed to be of what kind they will. But it will be ſerviceable for the fixing of the time both of their beginning, and their laſt ending, to enquire, of what kind theſe years are.

There ſeems to be a Key plainly offered for the opening of the number of days, that are aſſigned to the length of a year in this Prophecy; And that appears from the 1260 days in the Twelfth Chapter to be 360 days to a year. For the Womans time in the Wilderneſs is there expreſſed to be a time, times and an half, and 1260 days. Now by the name of a time is by all agreed to be ſignified, a year, and the time, times and an half in that place, is as unanimouſly agreed to ſignifie three years and an half. And then, from the 1260 days, which are the ſame with the time, times and an half, it appears that each of theſe years, can have but 360 days in it to make all the three years, and an half to contain in them but 1260 days.

According to this account the day, month and year in the ſecond Woe, will be but 391 of ſuch years as are now in common uſe.

It would a little puzzle one at the firſt to imagine what ſhould be the reaſon of this ſtrange computation of years contrary to what was then the common account of the number of days in them amongſt both the Jews and Romans. For the Jews had long before followed the Grecian account of 365 days to the year ever ſince the Grecian Conqueſt of them.

But the myſtery of this will ſoon be diſcovered, when it is conſidered, that the *time, times, and an half* in this Prophecy is a known reference to the ſame account of the times of the little Horn in *Daniel*; (Chap. 7.) And the induſtrious explication of that time in this place by Forty two Months and 1260 Days, is for no other end but to ſignifie, that the years here meant by the *times* are to be accounted according to the account of the Babylonian Month in whoſe Reign *Daniel* Propheſyed; And 'tis known, that the Babylonian year after the time of *Nabonaſſar* conſiſted but of Twelve Months, each of Thirty days length,

length, to which they added an Appendix of five days, which the *Greeks* called their *Epagomena*. So that when we find here 42 Months making but 1260 days, it is to be underſtood according to the *Ægyptian* and *Babylonian* account of 30 days to a month; As alſo the account of but 1260 days to three years, and an half, where the *Epagomena* is omitted, becauſe of the account by Months only. Rev. 9.

This is the only tolerable reaſon, that I could ever find for expreſſing the ſame length of time in this Prophecy in ſo many different ways, though others are pleaſed with other fancies, amongſt which Mr. *Mede*'s concerning the fitneſs of the *Lunar* to the Beaſt, and of the *Solar* for the Church is remarkable. But whether this way of account ought to be admitted of in the computation of the Day, Month and Year of the ſecond Woe is not ſo certain. All that can be ſaid of it, is, That it is poſſible to be ſo; But the example of the time, and times is no proof of it. For that was a peculiar Phraſe taken out of *Daniel*, and ſo had reaſon to be explained by 1260 Days and 42 Months according to the Babylonian account, which *Daniel* and all in thoſe Countrys did ordinarily then reckon by. But the Day, Month, and Year of the ſecond Woe are not borrowed expreſſions, and therefore ſeem to have reaſon to be underſtood in the common way of their acceptation in St. *John*'s time, that is, for 396 days, and therefore in their Prophetical acceptation for ſo many Years, and thoſe alſo Roman Years, becauſe thoſe were the years in uſe at the time of this Prophecy, as the *Babylonian* were in the time of *Daniel*.

Upon enquiry after the firſt date of the years here ſignified by the Day, Month and Year; It will ſoon appear that they have ſo great a Latitude for their Application to the Turkiſh Invaſions of the Roman Empire, that it will require ſome care to find the determinate Point of the firſt beginning of them; For the Turks, from their firſt Invaſions of the Eaſtern Empire, have now continued above 600 Years; And therefore do we find very different apprehenſions, about the firſt date of theſe years, Even among

Rev. 9. thoſe, who agree upon the ſignification of the number of the years from theſe Schemes in the Prophecy.

The only conſiderable differences, that I have met with, are the Opinions of Mr. *Mede* and Mr. *Brightman*.

Mr. *Mede* would have theſe years begin with the firſt ſettlement of the Turks about *Euphrates*, at the taking of *Babylon* in the Year 1057, and to end at the taking of *Conſtantinople*, by *Mahomet* the Great, in the Year 1453.

Mr. *Brightman* would have them begin at the joynt inrodes of the Turks upon the Eaſtern Empire, about the year 1300, and to end in the year 1696.

Mr. *Mede*'s grounds for his Opinion are, *Firſt*, That the four Angels are ſaid to be prepared for ſo long a time to ſlay the third part of Men; And the ſlaying the third part of Men muſt mean the total ſubverſion of the *Conſtantinopolitan* Empire to diſtinguiſh it from the Invaſions of the *Saracens* in the firſt Woe, who are ſaid not to have *killed* them, but only to have tormented them; Whereas the *Saracens* did as much as the Turks againſt that Empire, excepting only the utter ſubverſion of it; And the taking of *Conſtantinople* was the laſt concluſion of the Fate of the *Conſtantinopolitan* Empire, and ſo might well be accounted the laſt Act of the ſlaying the third part of Men; And therefore be the laſt point of the period of the 396 years. That which he thinks does much confirm this apprehenſion, is, That there were juſt the number of 396 years betwixt the firſt ſettlement of the Turks about *Euphrates*, (by which the Prophecy deſcribes them) and the taking of the City of *Conſtantinople*, which was the laſt end of the Eaſtern Empire.

Ver. 5.

But this Fancy of Mr. *Mede*'s does not anſwer the account that we find in Hiſtory of the end of the Eaſtern Empire; And beſides, it puts a very unnatural force upon the literal conſtruction of the Text.

1. For firſt, though it be acknowledged that by the third part of Men is meant the Eaſtern Empire, the taking of *Conſtantinople* has no reaſon to be accounted the laſt end of the

the Eaſtern Empire: For there was another Imperial Throne at *Trapezond* which was not deſtroyed till near ten years after; Which does take away the foundation that made Mr. *Mede* ſo very much pleaſed with this Fancy, that is, the exact agreement of the event with the words of the Prophecy to a year; Eſpecially when with this it is remembred, that theſe years according to the number of days in a year in this Prophecy may not be above 391 of our common years, and ſo would have been expired about ſix years before the laſt end of the Empire of *Conſtantinople*, but fifteen years before the end of that at *Trapezond*. Rev. 9.

2. Again, the number of years is agreed by Mr. *Mede* to be mentioned here, as the length of the continuance of the ſecond Woe in ſlaying the third part of Men; And how incongruous would it be with the event to make thoſe years reach no farther, than the taking the Imperial Seat of the Eaſtern Empire, when as the Turks have been for near Two hundred years ſince that time as bad a Plague to the remainders of that Empire, as they ever were before. And it appears from the difference betwixt the ſmiting the third part of the Sun in the fourth Trumpet, and the ſlaying the third part of Men in this ſixth, (which is upon that account made one of the three great Woes in diſtinction to the firſt four Trumpets) that it is not the Imperial Throne, that is here ſignified by the third part of Men, but the Body of the Roman Power in that part of the Empire, as a diſtinct People of that name, which were put an end to, or loſt in the Nation, that over-ran them, and conquered them. See *Grotius* in Note the firſt on Chap. 3. and Chap. 4.

It will in the next place appear to put a very unnatural force upon the literal conſtruction of the Text to make theſe 396 Years to end at the taking of *Conſtantinople* by the Turks.

3. For there is a deſcription in the Text of four Angels bound in the River *Euphrates*, * which is agreed on both ſides to be the ſettlement of the Turkiſh Sultanies in thoſe parts a long time before their famous joint Invaſions of that Empire upon their removal from thoſe parts of *Aſia*. They Ver. 14. * See Mr. *Mede* on v. 14. chap. 9. Rev.

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Rev. 9. Ver. 15. are alſo ſaid upon their being looſed, to be prepared for an Hour, and a Day, and a Month, and a Year; or, as it is alſo * agreed, for 396 Years, to ſlay the third part of Men; And the word ἡτοιμασμένοι here rendred *prepared* does properly ſignifie the being in *a readineſs* to do it.

* See the beginning of this Chapter.

Wherefore, when they are ſaid to be in a readineſs for 396 years to ſlay the third part of Men, the natural ſignification of thoſe expreſſions would by all impartial perſons be judged to be either that they were in a readineſs for 396 years together, *before they were let looſe*, to do it, or that they were ready to ſlay the third part of Men for 396 years *after they were looſed*; Their being in a readineſs for 396 years muſt ſignifie either that they were ready for ſo long a time together *before* their being let looſe to do it, or that they were in a readineſs to act for all that length of time, *after* they were let looſe for it.

But in Mr. *Mede*'s way it muſt ſignifie that they were ready partly before and partly after they were let looſe for that execution. For * he does grant, that the unbinding, or looſing of the Turks in the Text was about the year 1300, and ſo makes 243 of the 396 years to be *before* that looſing of them, and 153 of thoſe years to be *after* their looſing; Which yet is not pretended to have any thing in the Text to favour it, and beſides is contrary to the natural force of the words.

* *In Cap.* 9. *Apoc.* Ver. 14.

It may be ſaid indeed, That the ſlaying the third part of Men ſignifies only the laſt Act of the Subverſion of the *Conſtantinopolitan* Empire, ſince every thing elſe was but the ſame with the tormenting them, which is attributed to thoſe of the Fifth Trumpet before this with an expreſs diſtinction of the term of *tormenting* them from that of *killing* them; juſt as the killing of the Witneſſes in the Eleventh Chapter is agreed to be underſtood of the laſt conſiderable Suppreſſion of the True Religion, though they had been killed in other Countries long before; For the three days and an half begin from that laſt Suppreſſion of them only.

Ver. 5.

In

In this ſenſe, the readineſs of the Turks for the Three hundred ninety ſix years to perform that laſt Act of the ruine of the Eaſtern Empire, may very properly ſignifie their being ready from their firſt ſettlement in *Aſia* for the performance of that laſt work, which was the buſineſs, that they were deſigned for, and for which all the time of their continuance there was wholly intended. Rev. 9.

But it is very eaſie to obſerve, that the ſlaying of the third part of Men is joyned with the *letting looſe* of the Angels that were bound in the River *Euphrates*, and that the deſign of their being *looſed* was for that end; And therefore that the firſt beginning of ſlaying the third part of Men muſt be ſoon after their being let looſe upon the Roman Empire, which ſhews, that though the laſt murdering Act of this Employment was the utter Subverſion of the Eaſtern Empire; yet that the whole proceſs of it from the beginning to the end is here to be underſtood by the ſlaying them from that time, that it was begun upon the *looſing* of the four Angels to the laſt accompliſhment of it. Wherefore the ſlaying of the third part of Men muſt begin long before the concluding part of the Three hundred ninety ſix years, or from the time of their being *let looſe*.

IV. And ſince their being in a readineſs is placed in the Text betwixt the letting looſe of the Conquerors, and the execution of the deſign, that they were let looſe for, 'tis far more natural to underſtand it of a readineſs at that time to execute their deſign, than of being ready Three hundred ninety ſix years before.

V. Since it is left indifferent in the Text to joyn the Day, Month and Year either with their being prepared to Act, or with the Action and Employment it ſelf, it is far more agreeable to *all the Examples of any length of time, that is mentioned in this Prophecy, to joyn it to the Action it ſelf, than to the being prepared for it; And the Action it ſelf is the ſlaying the third part of Men, which is agreed not to begin till about the Year 1300.

* See Chap 9. 5, 10. Chap. 11. 3. and 12. 14. Chap. 13. 5.

VI. Be-

Rev. 9. VI. Beſides, it is very improper to call the time of the Turks being bound in the River *Euphrates*, their *being ready prepared to ſlay the third part of Men*, as they muſt do who will have the Three hundred ninety ſix years to begin before their being looſed from thence. For the binding the Angels in the River *Euphrates*, is agreed by all to ſignifie a check upon their Power, and a confinement of them within their own Bounds, which is contrary to their being ready prepared to invade or to deſtroy others.

VII. And then, as altogether improper is it to give the time, that they were executing this murdering deſign after they were looſed, the *ſame* Expreſſion, of *being in a readineſs only* to do it, which in this way is given to that ſtate, in which they were for all the time that they were bound, or hindred from executing their deſign, before they were looſed. For of theſe two parcels of time, that is, of the Years in which they were *bound*, and of thoſe in which they were *looſed*, muſt theſe Three hundred ninety ſix years of being in a readineſs be made up in Mr. *Mede*'s way.

VIII. The time of the Saracen Hoſtilities againſt the Roman Empire, as the firſt Woe, is ſet out in the Prophecy by the number of *five Months* twice repeated, which do reach to the whole time of their Invaſions of the Eaſtern and Weſtern Empire; And this comes juſt before the mention of the Three hundred ninety ſix years of this ſixth Trumpet, which is the ſecond Woe. Well therefore may the time that is here preſcribed for the continuance of the ſecond Woe be concluded to ſignifie nothing but the whole time of its continuance to be that Woe; And the time aſſigned for that, is thoſe parts of time, which are agreed to ſignifie Three hundred ninety ſix years; The Date of which is expreſſed in the Prophecy to be at the looſing of the four Angels, which is agreed to be about the Year 1300.

Ver. 5. 10.

IX. From the proper and natural Conſtruction of the Text, the whole matter of the ſecond Woe will appear to fall within the time which is agreed to be aſſigned to the ſlaying of

of the third part of Men; And therefore the ſecond Woe, Rev. 9.
or the Turkiſh Hoſtilities, not being yet paſt, the Three hundred and ninety ſix years can begin but very few years before the Year 1300; For there are very near Three hundred ninety ſix years paſt ſince that time, though we ſhould account them common Years. But according to the Apocalyptical Account of Three hundred and ſixty Days to a Year in the then time and times, there has been already Three hundred ninety three Chaldaick Years and an half ſince that time.

And that the *whole matter* of the ſecond Woe does fall within the Years aſſigned to the ſlaying the third part of Men does thus appear from the moſt proper acceptation of the Expreſſions of the Text.

The third part of Men, and the *reſt, that were not killed,* Ver. 18, 20.
are the *whole matter*, or Object, of the ſecond Woe; And the killing the third part of Men, and the not killing the reſt, muſt in propriety of Speech be underſtood of the ſame time of Action, when ſome were killed, and the reſt eſcaped; As, when in the firſt Woe it is ſaid, that they ſhould hurt only thoſe Men, who had not the Seal of God in their Foreheads, it is plain, that the reſt, or the 144000 were ſignified to be ſecure for all that ſame time of the five Months during which that Plague continued upon others.

Eſpecially if we conſider, that thoſe who are ſaid here *not to be killed*, are ſaid *not to have repented upon it*; which intimates them to have been Sufferers in theſe Judgments *at the time*, when the other were killed, that is, within the time of the Three hundred ninety ſix years.

Beſides, the whole buſineſs of the four Angels, who are the ſecond Woe, ſeems to be expreſſed at the firſt ſounding of the ſixth Trumpet to be to ſlay the third part of Men; and this is limited to a ſet number of Years, as it is granted by Mr. *Mede*. When therefore there comes in afterwards the mention of the *Reſt*, who were not ſlain, who would ever underſtand their not being ſlain, but of the ſame time, when the others were ſlain, which had at firſt been mentioned, as the whole time of the Plague of the four Angels?

The Three hundred ninety ſix years therefore are the whole time of the ſecond Woe, and ſo are known not to be capable

Rev. 9. of beginning till about the Year 1300, becauſe they are not yet at an end. For the Turks are at this preſent in Arms againſt the Weſtern Empire.

And beſides it appears, That the ſecond Woe is not to end till after the Aſcenſion of the Witneſſes, *Rev.* 11. 14. and the Aſcenſion of the Witneſſes is certainly yet to come, as has before been ſhewn, *Theor.* 33.

It is manifeſt, that the main reaſon of deferring the Declaration in Chap. 11. 14. concerning the paſſing away of the ſecond Woe ſo long after the true place of it, that is, at the end of the Ninth Chapter, was only to determin the time of the Reſurrection and Aſcenſion of the Witneſſes.

We may therefore now ſecurely conclude, That the Years, agreed to be ſignified by the Day, Month and Year in the ſecond Woe, are to be accounted from the time, that the Turks were let looſe upon the Roman Empire, after they had continued for ſome time ſetled in the Parts of *Aſia* about *Euphrates*.

CHAP.

## CHAP. IX.

*The particular Date of the Hour, Day, Month and Year ſtated. The end of the ſecond Woe, or of all Turkiſh Wars juſt at hand. And therefore the recovery of the Proteſtant Churches by the Reſurrection of the Witneſſes to be very ſhortly expected. The Parallel in the Twelfth Chapter of* Daniel *with this of the Reſurrection of the Witneſſes, and the end of the ſecond Woe.*

FOR our better ſatisfaction about the point of time to which this looſing of the Turks from their ancient Settlements in *Aſia* is to be fixed, from whence the Three hundred ninety ſix years are to begin their Date, it is agreed by * Mr. *Mede*, and others, that it was about the Year 1300. Rev. 9.

* *Med.* 585. A little before the year 1300.

But becauſe all hopes of coming to any determinate knowledge about the end of the ſecond Woe, and conſequently about the utmoſt bounds of the time of the Reſurrection of the Witneſſes, does wholly depend upon the clear ſtating of the firſt date of theſe Years, I will make a more particular Enquiry after the Circumſtances that are to fix and determine the firſt beginning of them at the letting looſe of the Turks upon the Roman Empire.

It is a very ſurprizing thing to ſee how particularly the Circumſtances of the firſt entrance of theſe Euphratean Kings upon their Office are deſcribed, as well as to how preciſe and ſet a number of Years they are confined for the diſcharge of it, as has been juſt now obſerved.

Their firſt entrance upon their work is deſcribed to be after the looſing of the four Angels, which had for ſome while been bound in the River *Euphrates*. By this very Deſcription of them, they muſt have been always underſtood, ſince the Prophecy was given, to have been ſome four Barbarous Kings about the Confines of the Roman Empire in *Aſia*. For *Euphrates* was the laſt Bounds of the Roman Empire, and of

Rev. 9. the Jewiſh Commonwealth, where the Prophecy was given. And by their Armies, and Conqueſts, and Equipage, theſe four Angels appear to be other kind of faſhioned Kings, than were ever known among Civiliz'd Nations.

But we are ſpared the labour of any further particular ſearch after them by the diſcovery that has been already made of them, which has made it unqueſtionable that they muſt ſignifie four Kingdoms of the Turks.

CHAP. VIII. of this Part.

If we conſult with Hiſtory for the ſignification of this binding and looſing of the Turks about the River *Euphrates*, this Account we ſhall find of it:

*Knowles* Turkiſh Hiſtory. The Turks, who before had been for the moſt part a wandring People, in the Year 1042, roſe up againſt their Maſters in *Perſia*, by whom they had been taken into Pay, and made themſelves Maſters of that Kingdom. From thence they made their Encroachments upon the Roman Empire in *Aſia*, and under ſeveral Leaders had erected four Kingdoms about the Confines of the River *Euphrates*, juſt a little before the firſt famous Expedition of the Weſtern Chriſtians, or the *Cruſado*'s into *Palaſtine*, ſomewhat before the Year 1100.

† *Mede* 585. Theſe Kingdoms were the † four Sultanies. 1. At *Caſarea* in *Cappadocia*, begun there by *Cutlumuſus*, but confined to the Borders of *Euphrates* in the time of *Solyman* his Succeſſor. 2. Of *Aleppo*. 3. Of *Damaſcus*. And 4. Of *Bagdad*, which were all up by the Year 1080. And though there was now and then a greater number of theſe Kingdoms than four, yet, as the many Diviſions of the Grecian Monarchy in the third Kingdom of *Daniel* are determined to the number Four, becauſe that was the moſt laſting number of the moſt conſiderable of them: So may this number very well comprehend in it the whole time of the Diviſions of the Turkiſh Monarchy, though they were not without ſome inconſiderable Variations from it.

Dan 7. 6.

This Settlement therefore of the Turks in that fourfold Kingdom about the Confines of the River *Euphrates* for about an Hundred and fifty Years together without any conſiderable advances upon the Roman Empire, may very properly be called in Prophecy, as it is there, Their being bound in the River *Euphrates*, that is, about the Bounds or Coaſts of that River; For in no other manner can four Kings be imagined to be bound within a River; And ſo would any one now conclude

conclude of the ſame kind of Expreſſion concerning any River of *England:* For Example, That there were in former times three or four Kings bound within the River *Thames*, or *Trent*, or *Severn*, that it muſt denote the Settlement of three or four Kingdoms of the Saxon Heptarchy within the Bounds of thoſe Rivers. Their being ſaid to be bound there, would be judged to be nothing more, but their being there fixed by Providence, and kept in and confined there by neighbouring Princes. Rev. 9.

But there is a very eminent circumſtance in the Account of the firſt Settlement of theſe four Kingdoms about the River *Euphrates*, to which the binding of theſe four Angels may be in all reaſon apprehended to refer; And that is, the forementioned Expedition of the *Cruſado's* into *Paleſtine* for the Holy War, and their continual Wars with the Turkiſh Sultans from the very firſt. For by this means were the advances of the Turks upon the Eaſtern Empire repreſſed. Within leſs than Twenty Years they were beaten out of the moſt conſiderable places of the Weſtern part of their Encroachments, eſpecially in *Syria* and *Paleſtine*; So that they were forced back again to the more Eaſtern Parts of *Aſia* about the River *Euphrates*.

This was ſo very remarkable a check to the Turkiſh progreſs, and it makes ſo great a figure in the Affairs of thoſe times, that it may very well be concluded to have a ſpecial remark ſet upon it in the Prophecy; Eſpecially when it is conſidered, that this Holy War began juſt about thoſe times, when theſe four Kingdoms of the Turks in *Aſia* were firſt founded; Which was not above twenty years before that Expedition, and ended but juſt before that great Inundation of the Turks upon the Greek Empire, *Anno Dom.* 1300, and was back'd by the greateſt Confederacy of the Roman State that ever was known, by the Authority of the moſt famous of all the Roman Councils, that of the firſt *Lateran*.

And then the looſing of the four Angels from the place to which they were bound, muſt at leaſt ſignifie the freeing of the Turks from this, and all other Checks and Confinements, And their Commotions and Invaſions of the remainders of the Roman Empire, upon which this and all other Plagues of the Trumpets do certainly fall. The buſineſs for which they were looſed we ſee is ſaid to be to ſlay the third

part

Rev. 9. part of Men, from which they had before been hindered.

Now it is well known, that the check, that was given to the progreſs of the Turks by the Holy War, was all taken off at the Conqueſt of all the remainders of the Kingdom of *Jeruſalem*, and at the abandoning of *Paleſtine* by the Weſtern Chriſtians; And there were therefore two points of time to which the looſing of the bound Angels might refer in this reſpect. The one was at the taking of *Ptolemais* by the *Egyptian* Sultan, which was the laſt Town then remaining in the Hands of the Chriſtians, and from whence upon that account the end of the Holy War in *Paleſtine* is generally dated by the Hiſtorians.

*Anno* 1291.

But it may be obſerved, that juſt about the ſame time *Caſſanes* one of the Tartar Princes invaded *Syria*, and recovered *Jeruſalem* together with all the moſt conſiderable Cities of *Syria*, out of the hands of the *Egyptian* Sultan, and did thereupon put *Tyre* into the hands of the Chriſtians with many other Towns and Forts, which the Knights Hoſpitallers, and Templers defended till about the Year 1300; At which time the *Egyptian* Sultan recovered all again, into his hands; And all the Orders of the Knights, that had continued till then to be the Champions of the Chriſtians againſt the Infidels for about 200 years, were thereupon for ever driven out of thoſe parts.

This is the account of the continuance of the Holy War in *Paleſtine*; But at the time of the firſt of theſe two dates, that is, in the year 1291 the Turks themſelves were overrun by the Tartars, and made Tributaries to them, and had been for many years in that condition, before the end of the Holy War, which in the latter time of it, was only againſt the *Mamalukes* in *Egypt*, without any concern with the Turks. Wherefore ſince there are now about 396 years paſt ſince the year 1291, and that the Turks do ſtill continue to be the Second Woe, the date of thoſe years cannot be taken from that time; Nor can it be thought, that any remainders of that War with the Knights Hoſpitallers, and Templers till the year 1300 were a continuance of the binding of the Turks to the confines of *Euphrates*, ſince we ſee that the Holy War had had nothing to do with

the

the Turks for many years before the year 1291. The Turks had been long before invaded, and over-run by the Tartars, and the Sultans of *Egypt* were the only Adverſaries, that the *Cruſadoes* had to do with. Rev. 9.

Wherefore for a further ſatisfaction about the point of time, when the Turks, who were before confined to the Weſtern parts of *Aſia* about *Euphrates* were looſed from thence, it is requiſite to enquire from their Hiſtory, at what time they were freed from the chief hinderances of their advances upon the *Conſtantinopolitan* Empire, and when they did thereupon actually begin their joynt Invaſions of it with ſucceſs; Of which we have this following account.

About the year 1260, when the power of the *Cruſadoes* in *Paleſtine* was decaying, the Great Tartar Cham made ſuch an inroad upon the Turks all over *Aſia*, that they took away all their Sultanies from them. They did indeed ſuffer ſome of them to enjoy their Soveraignty in ſome ſmall part of their ancient Dominions, but yet as their Slaves and Tributaries.

This ſubjection to the Tartars continued to be acknowledged till the end of the Reign of *Aladin* the younger, which was about the year 1300. But he dying without Iſſue, and his Vizier *Sahib* being thrown off, the great Men of his Kingdom ſhared his Dominions amongſt themſelves; And from that time they began their ſeveral Invaſions upon the *Greek* Empire with great ſucceſs. Amongſt theſe was *Ottoman*, the founder of the preſent *Ottoman* Empire; who, as he was far the greateſt Conqueror of them all in his time, ſo did his Family after him ſoon ſwallow up the divided Kingdoms of the reſt; And ſo have they continued the ſole Monarchs of the Turkiſh Empire to this day.

Now as the preſent *Ottoman* Family has ever ſince the Union of all the other Kingdoms of the Turks to it been it ſelf alone the whole Party of the four Angels, who in the Prophecy are ſaid to ſlay the third part of Men, ſo are we by that directed to enquire, when that Family firſt began thoſe Conqueſts upon the Eaſtern Empire, which have gone on ever ſince without any interruption. For from that time was the *Ottoman* Kingdom *let looſe* to perform the Work, which

Rev. 9. which is aſſigned to the four Angels in the Prophecy, and have ever ſince continued in it.

It is unqueſtionable, that about the year 1300 upon *Aladin*'s Death, *Ottoman* was an abſolute Soveraign; And at that time all the reſt of the divided Sultanies began with him to invade the Roman Empire; So that there is no queſtion to be made, whether the looſing of the four Angels was at that time fulfilled; All manner of check, or confinement was then taken off them, the Tartars Tribute was at an end, and every one of them ſet up for himſelf, and advanced upon the neighbouring Provinces of the *Greek* Empire.

But we find *Ottoman* full of action and ſucceſs before that time; He ſucceeded his Father *Orthogrul* about the year 1290. That very year he gained the Caſtles of *Chalce*, and *Chara-chiſar*, and ſoon after, the Caſtle of *Einegiol*, and before *Aladin*'s Death he took the City of *Nice*, which had continued all the time of the Reign of the *Latins* at *Conſtantinople* to be the Imperial Seat of the *Greek* Empire till about thirty years before. He was indeed all this time but an underling to *Aladin*; But yet he had the abſolute command of his Country, and power of making Conqueſts upon the Chriſtians, and upon the taking of *Nice* had a Commiſſion from *Aladin* to take the name and honours of a Sultan upon him. *Ottoman* indeed is ſaid to have been ſparing of uſing them, while *Aladin* lived; But his Conqueſts are ſufficient to ſhow that the murdering employment of the Angels was then begun with that ſucceſs, that it continued ever after without any conſiderable interruption.

Wherefore though the Turks might continue to be under ſubjection to the Tartars for all the time of *Aladin*, yet ſince that was no ſtop to *Ottoman*'s conquering Spirit, it is very reaſonable to apprehend, that the looſing of the Turks from their confinement to ſlay the third part of Men was begun by *Ottoman* in *Aladin*'s life time; Eſpecially conſidering that the Prophecy does generally pitch upon very remarkable events in all its figures; And that nothing can be more remarkable, than the firſt beginning of the *Ottoman* Power, which the taking an Imperial Seat of the Empire might be very well accounted.

According

According to this it is poſſible enough for the 396 years in the Prophecy to begin ſome years before the year 1300, if we account them common years. Rev. 9.

But they cannot begin after that year, becauſe there was in that year a very eminent letting looſe of the Turks, who had before been kept under, and confined within their own bounds; The immediate effect of which was, their entring upon the murdering employment, for which the looſing of the four Angels was deſigned, and which has been continued without interruption ſince that time.

But it is alſo as certain, that the date of theſe years cannot begin long before the Year 1300, becauſe, there are very near 396 years now paſſed ſince that time, and yet the Turks continue ſtill to be the Second Woe.

Wherefore upon the ſame account is the end of theſe years as capable of various applications, as their beginning; That is, though they cannot be continued beyond the year 1696, yet may they be at an end ſome few years ſooner. Thus were the ſeventy years of the Babyloniſh Captivity capable of being dated either from the firſt beginnings of it in the days of *Jehojakim*, or from the laſt accompliſhment of it in the utter deſolation of *Jeruſalem* in the Reign of *Zedekiah*. And by the event we ſee it fixed to the firſt, which was that, which would have been the leaſt thought of. 2 Kings 24 1. Chap. 25. 1.

It is therefore manifeſt, that according to the common cuſtom of almoſt all the Applications of the myſtical figures in this Prophecy, there are very remarkable circumſtances, to make the beginning of the Second Woe in the ſixth Trumpet to be obſerved by all the World, and thoſe are, The general Invaſion of the Eaſtern Empire by the Turks, and this at the ſame time with the riſe of the *Ottoman* Empire, and at the laſt end of the Holy War; Which had all of them eight or nine years Latitude to be applied to. The end of the Holy War may be either dated from the year 1291, or from about the year 1300. The beginning of the *Ottoman* Empire, and of the Turkiſh Invaſions of the Eaſtern Empire, ſeems capable of being dated from any time of *Ottoman*'s Conqueſts before the Death of *Aladin*.

Rev. 9. But the end of the Years assigned to the continuance of the second Woe, seems to be very *precisely* determined in the Prophecy to a *Year*, by the mention of an Hour, and a Day, as well as of a Month, and a Year, and that also without the interposition of a Week betwixt them, as the Order of the parts of time in a Year would require; Which seems plainly to determine the continuance of this Woe to the definite number of Years which are contained in those three parts of time; And since it must be some very remarkable Event, from whence the Date of these Years does begin, they cannot be supposed to end many years sooner than the Year 1696, (if we account by common Years,) because there was no part of *Ottoman*'s Reign more considerable than another before the Death of *Aladin*, excepting his Conquest of *Nice*, and *Aladin*'s Commission upon it for the Title and Honour of a Sultan, which could not be many years, though it must have been some while before the Year 1300. For in the Year 1300 *Ottoman* did certainly take upon him the Title of *Sultan* after *Aladin*'s Death; And betwixt *Aladin*'s Death, and the Division of his Kingdom among the several Sharers, there must some time be allowed for his Favourite *Sahib*'s Government before the Year 1300. And some time also for *Ottoman*'s Possession of *Nice* before that time, and for *Aladin*'s Commission to be Sultan. And we have the Authority of the accurate *Petavius* from the Turkish Annals, which are esteemed the most exact Account of the Turkish Affairs, That *Ottoman*'s Reign must necessarily begin near two Years before the Year 1300. And this last Day determines the end of the Years in this way to the Year 1694 at the farthest, but it may also be a few Years sooner, upon the other mentioned ground.

*Rationar. Temp. part. 1. lib. 9. cap 7.*

This Calculation does all this while suppose these years to be such years as are now in use; But according to the Example of this Prophecy (as has been observed) a Year may possibly here be accounted to be but Three hundred and sixty Days, and then the Day, Month and Year of the continuance of the second Woe will be but Three hundred ninety one Years. According to this, the term of them would be expired in the Year 1691, counting from the latest *Æra* of the Reign of *Ottoman*. But if from about two Years before, they would then be at an end in 1689; And then the Resurrection

See pag. 104, 105.

and

and Aſcenſion of the Witneſſes, and the Converſion of the whole Kingdom, whence they ſhall riſe, as well as the paſſing away of the ſecond Woe, would be all in this preſent Year. Rev. 9.

Whatever uncertainty there may be as to the particular Year when this period ſhall end, it is certain, that the end of it cannot be far off; And it is a very wonderful thing to ſee what great and eminent Circumſtances there were to ſignalize the beginning of it, which muſt make it taken notice of by all the World, eſpecially that of the riſe of the preſent Ottoman Empire, which has been the Terror of the World for theſe many Ages, and this alſo juſt about the ſame time, when all the other Turkiſh Kings did begin to diſcharge themſelves like a vaſt Torrent upon the Greek Empire, and from that firſt beginning continued their Invaſions ever after with an uninterrupted Succeſs, till they had ſeized upon all the broken remainders of that Empire.

And to make this every way anſwerable to the Characters of it in the Prophecy, this was all accompanied with that eminent Circumſtance of the departure of the Weſtern Chriſtians out of the *Holy Land*, who had continued from the very firſt Setlements of the Turks about *Euphrates*, till a very few years before the end of the Holy War, to give Check to the further progreſs of the Turks, and to keep them within the Confines of that River: So that their leaving thoſe Parts did look like the giving up of the Greek Empire into the hands of the Turks, whom before they had always uſed to bridle in and reſtrain from invading it, and did very exactly anſwer the Expreſſions of the Prophecy concerning the binding them within the River *Euphrates*.

For though the Turks at the departure of the *Cruſado's* were not in Arms againſt them, yet ſince their departure did take off all that reſtraint, which was the whole buſineſs of their ſtay in thoſe Parts, and which they had always been active in, and which they muſt always have continued, as long as they ſhould ſtay there, it is very reaſonable to conclude, That the Greek Empire was left naked without its ancient Guards, and Champions, at their return home again, and ſo ſeemed to be delivered up into the hands of its Executioners, for that murdering Act, which is called in the Text, *The ſlaying the third part of Men.*

Rev. 9. But it is not neceſſary from the Text, that the Year of this departure ſhould be thought to be the firſt of the 396 years, though it were the unbinding or looſing of the four Angels; For the 396 years are deſcribed in the Text to begin with the actual beginning of the Execution of thoſe Angels upon the third part of Men, after they were looſed, which may very well be allowed to be ſome few years after; As it has been
Page 118. found Neceſſary ſo to be from the number of years which are already paſſed ſince the time of that departure.

But from all the concurrent Circumſtances, which have been ſpecified, it is manifeſt, that the end of the ſecond Woe is now almoſt juſt at hand: And does not the preſent poſture of the Turkiſh Affairs extremely agree with this? The leaſt that can come of the late Humiliation of them, muſt in all likelihood be the keeping them in perpetual Peace and Quiet, and ſo prove the End of the ſecond Woe.

I muſt indeed confeſs, that I do not think it neceſſary, that the end of the ſecond Woe ſhould be the utter ruine of the Turkiſh Empire. For I ſee, that the Saracens, who were unqueſtionably
Ver. 12. the firſt Woe, are ſaid to be paſſed away, as they were the firſt Woe, long before the end of the Saracen Empire, that is, at the time when they ceaſed to be any longer a Torment and Vexation to the Roman Empire, which was near 200 years before the laſt end of their own Empire. The torment of *five Months*, though twice repeated, could not be much longer than 300 years, which, as it does indeed well enough anſwer the continuance of each of the Hoſtilities againſt the Eaſtern firſt, and then the Weſtern Empire, ſo was the laſt end of both near 200 years before the laſt end of the Saracen Rule.

But all things concur to verifie the Prophecy about the paſſing away of the ſecond Woe within a very ſhort time. The period aſſigned for it in the Prophecy is juſt almoſt at its laſt end: There is a very great appearance of the Death of the two Witneſſes, which muſt happen before it. The Treaty for a *general* Peace with them is already advanced, and in all kind of likelihood to ſucceed, and the preſent Humiliations of the Turks, are the moſt like the laſt concluſion of all their Hoſtilities of any condition, that they ever yet were in; And whenever the Peace ſhall come to be made with them, there will be ſo many confederated Princes engaged in it by Intereſt to

ſecure

ſecure the perpetual Obſervation of it, as will in all likelihood affright thoſe People from ever attempting to break it, before their Empire comes to its laſt end: And beſides, it will require a very long breathing while, before that unwieldy Monarchy can recover it ſelf from the weakneſs, that it is now reduced to. Rev. 9.

Here it might without any great difficulty be ſhewn, how exactly agreeable this conjunction of the end of the Turkiſh Empire with the Reſurrection of the Witneſſes, is to the ſame kind of Deſcription of the latter end of the Turkiſh Empire in the laſt Verſe of the Eleventh Chapter of *Daniel*, and in the beginning of the Twelfth Chapter.

For, as it is elſewhere made to appear, the full end and accompliſhment of the deliverance of God's People mentioned in the Firſt Verſe of the Twelfth Chapter of *Daniel*, is the beginning of the Univerſal and Eternal Kingdom of Chriſt. For it is the end of the times of the little Horn, which is juſt before the Kingdom of the Son of Man, as the Angel does expreſsly declare, *Chap.* 12. 7. And then is the ſcattering of the Holy People, or *the Captivity and Bondage of the Church under the Beaſt*, ſaid to be accompliſhed, *ibid.* And therefore does the full deliverance of the Church in that place appear to be the ſame with the glorious effect of the Woe of the Seventh Trumpet, *Rev.* 11. 15. PART I.

Wherefore ſince there is alſo in the ſame Firſt Verſe of that Twelfth Chapter, the mention of ſuch a time of Trouble, as never was, ſince there was a Nation, even to that ſame time, which was to be juſt before the beginning of that deliverance, what can that be but the killing of the Witneſſes juſt before their Reſurrection and Aſcenſion, and the Woe of the ſeventh Trumpet? Which is elſewhere ſhewn to be the fierceſt Perſecution, that ever the Church was to ſuffer (*Theor.* 40.) And that juſt before the beginning of the laſt deliverance of the Church by the Woe of the ſeventh Trumpet.

Now the time of this great diſtreſs in the Twelfth Chapter of *Daniel* is ſaid to be at the ſame time (*Verſe* 1.) that ſome great Empire, that planted its Tabernacle, or Royal Seat betwixt the Seas, in the glorious Holy Mountain, ſhould come to its end, *Chap.* 11. 45. Which cannot be underſtood

Rev. 9. ſtood of any other Empire, than what muſt at leaſt rule over *Paleſtine*, or the *Holy Land*. The *Holy Mountain* does always in Scripture ſignifie ſomething of *Mount Sion*. And there is no other Empire but the Turkiſh Empire, which can have thoſe Characters at the Reſurrection and Aſcenſion of the Witneſſes. For the Turks, who are unqueſtionably the ſecond Woe (*Conſeq.* 2. *Theor.* 19.) are not at an end till after that time, *Rev.* 11. 14.

The Turkiſh Empire does therefore there appear to come to an end juſt about the ſame time with the fierceſt Perſecution
Dan. 11. 45. & 12. 1. of the Church, which is ſaid to be immediately followed *at the ſame time* with the great deliverance of the Church, in the ſame manner as the ſecond Woe is ſaid to paſs away preſently after the Reſurrection and Aſcenſion of the Witneſſes,
Rev. 11. 14. which was much about the ſame time with their Death, or with the fierceſt Perſecution of the Church juſt before the beginning of its laſt deliverance.

And then the Deſcription (*Dan.* 11.) of the Hoſtilities of the King of the North and of the South before the end of the latter of them, which are deſcribed to be againſt another great Potentate firſt mentioned at *Verſe* 36. do very exactly agree with the Deſcriptions of the Saracens and Turks, as the two firſt Woes in the Fifth and Sixth Trumpet upon the Roman Empire, which is (*a*) agreed to be ſignified by the King in *Verſe* 36. For *Arabia*, the Country of the Saracens, was South of the place, where the Prophecy was given, and *Armenia*, the Seat of the Turks, was on the North of it.

## *Reference to the Ninth Chapter.*

(*a*) A *Leaſer* on *Ver.* 2. *Cap.* 11. *Apocal. Notat.* 3. ſpeaking of the latter end of the Eleventh and beginning of the Twelfth Chapter of *Daniel*,—*From thence* (ſays he) *came the common conſent of the Doctors* (*of the Church*) *that* Daniel *did paſs on from the Perſecution of* Antiochus Epiphanes, *in the Eleventh Chapter, to the Prophecy of Antichriſt*: And quotes *Bellarmin, lib.* 3. *de Pontif. cap.* 8. for delivering there, That the Ancient Fathers made no doubt, but that thoſe words of *Daniel* in the Eleventh and Twelfth Chapters, were to be referred to Antichriſt. And that *Pererius* ſays the ſame on *Dan.* 12. And *Serrarius* in *Pract. Hiſtor.* fol. 590.

CHAP.

## CHAP. X.

*The laſt Slaughter, and firſt Reſurrection of the Witneſſes confined to the Kingdom of* France, *and its Neighbourhood. From thence it diſpreads it ſelf over all the Roman Juriſdiction. Why the paſſing away of the ſecond Woe deferred till the Account of the Beaſt and Witneſſes was interrupted,* Chap. 11. *The riſen Witneſſes the Executors of the third Woe. The third Woe of ſome conſiderable duration. The Weſtern Empire the only Object of the third Woe.*

BY what has been juſt before ſhewn concerning the time fixed in the Prophecy for the laſt end of the Turkiſh Hoſtilities under the Character of the ſecond Woe, it appears that the deliverance of the oppreſſed Proteſtant Churches, called the Reſurrection of the two ſlain Witneſſes, muſt begin at leaſt in ſome of the Dominions of the Roman Party within a very ſhort time. For according to the Order of things in the Text, the Witneſſes muſt not only riſe again, but aſcend into Heaven, or into the Throne, as that is generally known to ſignifie in Prophecy, before the paſſing away of that Woe. They muſt alſo before the end of that Woe have conquered all the Oppoſition, that will be made againſt them in thoſe Parts, where they riſe up, which may reaſonably be ſuppoſed to take up ſome time after their firſt Reſurrection. For upon their Aſcenſion there is a Deſcription of the Fall of the tenth part of the City, and then a ſlaughter of 7000 Men of the oppoſite Party, and of the Submiſſion and Converſion of all the reſt of them; The effecting of all which may very well be judged to require as long a time as that interval which may be ſuppoſed to come betwixt the Reſurrection of the Witneſſes, and the laſt end of the Turkiſh Wars. Rev. 11. Ver. 12, 13, 14.

Wherefore it appears from hence to be very improbable, that the final ſlaughter of the two Witneſſes ſhould not be already

Rev. 11. already paſt; For according to the beſt, and moſt exact account of the beginning of the Reign of *Ottoman*, and of his fellow ſharers of the *Aladinian* Kingdom (two or three years before the year 1300.) There is now but a very ſhort time yet behind according to the common account of years. And there muſt be time enough allowed after the killing of the Witneſſes for the three years of the Dead Bodies of the Witneſſes, and for their being ſo powerful as to aſcend into the Throne after their coming to Life again, and for conquering all that oppoſition, which is ſignified in the Prophecy ſhould be made againſt them; And that cannot be ſuppoſed to be done on a ſudden; becauſe, that after the ſlaughter of a part of their Enemies, the reſt are ſaid to Ver. 14. have *given glory to God*, or to have been Converted; And how can it be imagined, that there ſhould be ſuch a general Converſion of a Nation on a ſudden, without any methods of violence, and conſtraint, which we are not to think, that the True Church newly reſtored out of Perſecution will ever make uſe of? We have indeed of late been ſo uſed to miraculous Providences, that we may poſſibly enough ſee ſuch a revolution in a neighbouring Kingdom, as Affairs do now promiſe. But then that does ſtill more invite us to expect the Reſurrection of the Witneſſes at this preſent time.

It may therefore now be very reaſonably concluded, That the Death of the Witneſſes is already paſt, and that in all probability the point of time, from which the three years and an half of its continuance did begin, was at the revocation of the Edict of *Nants* by the King of *France*; Which, as it was done with the greateſt Formalities of publick Authority againſt far the largeſt Body of the Reformed Churches, that were in a ſtate of humiliation under the Roman Party, ſo did it appear upon that account to have the proper mark of an event that was fit to be referred to in this Prophecy; Which, according to what has been obſerved of the ſignification of the Schemes of it, does generally refer to very eminent and remarkable events: And it is ſaid of this in particular, That Peoples, Tongues and Nations ſhould ſee the Dead Bodies for the three days and an half, to ſignifie it to be ſo notorious, as that all the World ſhould take notice of it; And nothing of that kind,

kind, ſince the Heathen Perſecutions did ever make a greater noiſe in the World to draw the like obſervation of all Men after it, than the new Acts of Cruelty againſt the *French* Proteſtants, which made Life appear far more dreadful to them, than preſent Death and Martyrdom. Rev. 11.

There was indeed all Artifice uſed by the Eccleſiaſticks to conceal and diſguiſe the Truth of theſe Proceedings, as if there had been no methods of force or violence heard of among them. But the vaſt multitudes, which poured themſelves into all the neighbouring Nations round about them, were a ſufficient *Cloud of Witneſſes* to all the World to confirm them in the certainty of it; And the Miſeries to which they expoſed themſelves to get free from the force and violence which they were there under, are unqueſtionable aſſurances of the horror of it.

In all probability there cannot be any other Perſecution yet to come, of which it can be ſo properly ſaid, as of the late Perſecution in *France*, That the *Peoples, Tongues and Nations* did then begin to take ſuch ſpecial notice of it. But beſides, The French Church was the laſt conſiderable part of the Reformation, that was in a Sack-cloth ſtate, and ſo muſt in all likelihood be the laſt murdering blow in the ſlaughter of the Witneſſes.

To this it is well worth the adding, That there muſt be ſome ſpecial reaſon, why the time of the dead Bodies of the Witneſſes ſhould be expreſſed by Three Days and an half. For as it has been obſerved of the time, times and an half, ſo is there the ſame reaſon, that the Three Days and an half ſhould be judged to refer to ſome ſeven Days of which they are the half, becauſe the whole Book of the Apocalypſe was wholly upon the number *ſeven* in almoſt all its number of things. And therefore when we find ſuch a *peculiar* and *preciſe* number of Three and an half, in the times, and in theſe days, which are the almoſt only broken number, that can be found in the whole Book beſides; It would make one ſtrongly preſume, that they muſt be the half of ſome remarkable *Seven*. *Alſted.*

Rev. 11. Now as no other Hypotheſis does give any Account of this about the time and times, *&c.* ſo cannot there be any other Perſecution betwixt this of *France*, and the end of the Turkiſh Hoſtilities (as the ſecond Woe) that can have room enough to come in for a claim to the Prophecy: Becauſe it muſt be of ſeven years continuance, according to this reference of the three days and an half, whereas the ſecond Woe muſt be at an end before that time.

But the beginning of the fierceneſs of this laſt Perſecution in *France* does admirably well ſuit with this; as has been before obſerved. For from the flight of the Proteſtants in *Poictou* in the Spring 1682 (to give notice to the *World*, or to the Ver. 9. *Peoples, and Tongues, and Kindreds, and Nations*, that the ſlaughter of the Witneſſes was then begun) to the full compleating of the ſlaughter of them, *Octob.* 1685, was juſt about three years and an half; And then the three years and an half more of the dead Bodies of the Witneſſes from that time, to the Year 1689, would make the exact whole number of *Seven*.

This would incline one to apprehend, that the firſt reviving of the true Religion, that had been before ſuppreſſed, ought to be in the Kingdom of *France*. The dead Bodies of the Witneſſes one would imagine ſhould riſe to life again in the ſame place, where they received their laſt Deaths Wound; And it muſt be acknowledged, that all the Circumſtances in this Prophecy would very well agree with this. For there is the mention of the Fall of the tenth part of the City upon it, which, according as it is proved (*Conſeq.* 2. *Theor.* 21.) muſt ſignifie one of the ten Kingdoms, which are repreſented by the ten Horns of the Beaſt to be in league with *Babylon*. For by the City here is unqueſtionably to be underſtood the ſame City of *Babylon*, in whoſe Streets the dead Bodies of the Witneſſes are ſaid juſt before to lie; Theor. 20, 21. And by that *great City* is as undoubtedly ſignified the whole Dominion of the Church of *Rome*, and not the particular City of *Rome*, or the Territories only adjoyning to it. And therefore the tenth part of the City may very well ſignifie the Kingdom of *France*.

But

But yet I must confess, I see no such plain Characters in the Text to determine the first rising of the Witnesses to that particular Kingdom. For as for that Criticism of *Monsieur Jurieu*'s about the word ἐν τῇ πλατείᾳ, as if that should signifie the great place of the City, and so denote *France*, which is the biggest Kingdom of the Roman Party, I have before observed, that there is no force at all in it; which yet he acknowledgeth to be the chief thing that induced him to have that Apprehension. Rev. 11.

And then the other ground just now alledged for it, That the Witnesses should rise again in the same place, where they received their last deadly Wound, may be thus easily answered, *viz.* That by the two Witnesses are understood a large Society of Men; And by the killing them is only meant the killing of the last remaining part of them, which therefore was the final murder of the whole Body of them. Wherefore by the same way of speaking, as the killing the last part of them is made the date of the Death of the whole Company, may the reviving of any other part of them be also made the date of the Resurrection of them all, since they are all to rise again. The first date of the Resurrection of the Witnesses may therefore begin in any other Kingdom of the Roman Party, as well as in that, where the last Body of them was killed.

And yet when it is considered, That the Ascension of the Witnesses comes immediately after their Resurrection, which is known to signifie their being placed in the Throne of that Kingdom, where they rise, it is very difficult to imagine, where this can happen, but in the Kingdom of *France*. For as it must be in a Roman Catholick Kingdom to be the tenth part of the City, so cannot it be in the Imperial Throne; For the Beast is to continue in his Throne long after this time, and how is it possible for the rest to be converted there, as it is intimated in the Text by the fright of the Remnant, and their giving glory to God. Ver. 13.

Nor is it any thing likely to be in *Spain* or *Italy*; For it is utterly improbable, that there should be so strange and sudden a Conversion, as must follow presently after the Ascension of the Witnesses, in those Parts, where there

Rev. 11. Theor. 32. are not the leaſt footſteps of the Reformation. Nor can it indeed be called the Reſurrection of the Witneſſes in a place where they never were in Sackcloth, nor put to death in that condition. The ſame may be ſaid of any other Parts of *Germany*, where the Proteſtant Religion was never, as yet, in the free and full Poſſeſſion of its Liberty.

The Duke of *Savoy* ſeems not to be conſiderable enough to have his Dominions accounted one of thoſe Kingdoms, which are repreſented by the ten Horns of the Beaſt, and which only can here be meant by the tenth part of the City; And beſides, he ſeems to be but one and the ſame Intereſt with *France*. And there is no other places to fix it upon, but either *Poland* or *France*; And *Poland* has been now ſo long ſetled in an univerſal conformity, that it is nothing ſo likely to be the place of ſo general a Reformation and Converſion, within ſo ſhort a ſpace of time; But the Gallican Church, in the preſent ſtate of it, ſeems to be already in the fair way to a thorough Reformation.

Again, one would be apt to conclude, that that which is ſaid of the dead Bodies of the Witneſſes, That *Peoples, and Tongues, and Nations*, would not ſuffer them to be put into Graves during the time of the three days and an half, muſt more particularly refer to the Protection and Proviſion that was made by other Proteſtant States for the late Sufferers of *France*. As the killing the Witneſſes was the total Suppreſſion of the publick exerciſe of their Religion, ſo their not ſuffering their Bodies to be put into Graves muſt be the keeping up the Members of that Church which is in a ſtate of death and ſilence, in a capacity of reviving the publick Profeſſion of their Religion again. And nothing does ſo properly provide for that as the encouragement of the flight of thoſe Perſons by which they are preſerved from the neceſſity of conforming themſelves to the Worſhip of the Beaſt, which would be the burying of the Truth in them paſt all hopes of reviving. Now all the concern of the Proteſtant States in this kind in behalf of their perſecuted Brethren from the date of the three days and an half, was all to make Proviſion for the *French*, and their Neighbors of *Savoy*, who are to be accounted of the ſame Church and Perſecution with them.

Where-

Wherefore ſince the perſons that are to riſe again from the Dead, are the ſame with thoſe, whoſe Dead Bodies were not ſuffered to be put into Graves during the time of the three days and an half, it would make one apprehend that the Reſurrection of the Witneſſes muſt be firſt verified of the *French* Proteſtants; It is they alone who have been the conſiderable concern and care of all Proteſtant States ever ſince their flight, upon the final ſuppreſſion of their Religion, and that is the time from whence the not ſuffering of the Dead Bodies to be buried is ſuppoſed to begin. Rev. 11.

And then by the reference, that has been obſerved to be in the three days and an half, to ſome whole number of a ſeven years Perſecution, the *French* Perſecution, which does exactly anſwer this as yet, would make one almoſt confident, That *France* muſt be the concern of the whole time of thoſe years from the firſt beginning of them at that ſlaughter of the Witneſſes in *Poictou*, to the laſt end of them at the Reſurrection.

That which has been here diſcourſed relates to the firſt Reſurrection of the ſlain Witneſſes in one particular Kingdom, according to the Character of it in the Text. But that will ſoon be followed by the ſame kind of Revolutions in other places in reſpect of Religion, as we ſee the Trumpet promiſing it after the paſſing away of the ſecond Woe, or after the end of the Turkiſh War; And if the care I have taken to fix the beginning of the date of the Vials be ſucceſsful, the fifth Vial muſt in my way begin the buſineſs of the ſeventh Trumpet not long after the Reſurrection of the Witneſſes in *France*, or preſently after the end of the Turkiſh Wars, as the ſecond Woe; And the Revolution in the fifth Vial does promiſe an univerſal diſturbance in the whole Kingdom of the Beaſt, or in all the Roman Territories.

It may now be obſerved upon what account the mention of the Beaſt, and Witneſſes, comes to be interpoſed betwixt the concluſion of the buſineſs of the ſecond Woe, at the end of the Ninth Chapter, and the ſignification of the

Rev. 11. the paſſing away of that Woe at the Fourteenth Verſe of the Eleventh Chapter. For the proper place for that declaration of the paſſing away of the ſecond Woe, is at the end of all the buſineſs of it, which is concluded in the Ninth Chapter. It is manifeſt that the reaſon of this miſplacing of things is for nothing but to joyn the latter part of the times of the Beaſt, and Witneſſes, with the concluding part of the ſixth Trumpet, and thereby to ſhow what relation there is betwixt the Hiſtory of the Beaſt (which is the buſineſs of the reſt of the Prophecy) and the times of the Trumpets.

But that which is the more *particular* deſign for this kind of interpoſing the account of the Death and Reſurrection of the Witneſſes before the end of the ſecond Woe, ſeems evidently to be to ſhow what Enemy it was that ſhould be the third Woe, and who ſhould be the objects of it. For after the whole buſineſs of the ſecond Woe had been concluded in the Ninth Chapter, it is ſaid Verſe 20. That the *reſt* repented not of the works of their hands; After which comes in the Relation of the Beaſt, and Witneſſes to ſhow who were thoſe *reſt*, that repented not for the Judgment of that Woe, (upon whom for that reaſon the next Woe was to fall) and who ſhould be the inflicters of the ſucceeding Woe: According to the examples of the Two Woes, that went before, where there is *firſt* an account of the *object* of the Woe, which in the fifth Trumpet is thoſe *who were not ſealed*, and in the ſixth Trumpet *the third part of Men*, and then, *the enemy*, that was to be the inflicter of it, which in the fifth Trumpet is the Locuſts, and in the ſixth Trumpet the *Euphratean* Horſemen. So alſo here is the Party of the Beaſt introduced for the *object* of the laſt Woe, or the ſeventh Trumpet, and the Witneſſes repreſented to riſe from the Dead, and to be enthroned juſt before it, together with their Triumph over their Enemies, to ſhow who are to be the *Enemies*, and Tormentors to execute the third Woe.

Chap. 9. 4. Ver. 15.

It is plain, that the third Woe muſt be one and the ſame Enemy, and intereſt to hold any reſemblance to the other two; And accordingly do we find it ſo repreſented by the

the effect of it, which was the advancement of the univer- Rev. 11.
ſal Kingdom of Chriſt; And ſince this is deſcribed to be begun by the ſucceſs of the Two Witneſſes juſt before the ſounding of the ſeventh Trumpet, it is to be concluded, That the executors of the third Woe are the riſen Witneſſes, and that they are altogether the Agents in it. The whole buſineſs of the ſeventh Trumpet is the continual advancement of the Kingdom of Chriſt; This is ſignified to be a Woe, and deſtruction to the Beaſt; And therefore muſt all the inflicters of it be of the party of that Kingdom, to make it one ſingle Woe only: According as the Agents in the two firſt Woes have been found to be. Wherefore the power of the riſen Witneſſes muſt be accounted the chief Agent in the third Woe or ſeventh Trumpet.

That the Beaſt and Witneſſes muſt neceſſarily continue together in the buſineſs of the ſeventh Trumpet for a conſiderable time, is unqueſtionable: becauſe they both end together, and muſt therefore continue together during all the time of the execution of the third Woe upon the Beaſt.

And if the time of the paſſing away of the ſecond Woe, or the Turkiſh Hoſtilities, be any thing ſo near, as has been already proved, the continuance of the third Woe CHAP. VII, muſt be for many years together: For the third Woe is IX, and X. ſaid to *come quickly* after the paſſing away of the ſecond, which, as has been ſhown, muſt denote the ſudden beginning of the third Woe after the ſecond, and not the ſudden execution of it.

As for that which is alledged in favour of the ſudden execution of the third Woe preſently after the end of the ſecond, from that expreſſion in the Tenth Chapter, *When the ſeventh Angel ſhould begin to ſound, the myſtery of God ſhould be finiſhed*, as if that ſhould ſignifie, That the third Woe ſhould be fully accompliſhed at the firſt ſounding of the ſeventh Trumpet, that objection has all its force from the Tranſlation of ὅταν μέλλῃ, but that expreſſion is as ordinarily taken for the *whole time* of any action to come, as it is for the *beginning* of it.

Rev. 11. If it ſhould be queſtioned whether the ſeventh Trumpet, or third Woe may not concern the Eaſtern Empire, as the two Woes before it did, and ſo have little or nothing to do with the Affairs of the Beaſt; It is to be conſidered, That the Eaſtern Empire is ſignified to have been utterly deſtroyed by the ſecond Woe under the terms of the *ſlaying the third part of Men*, which can ſignifie nothing more againſt the *Greek* Empire, than what the *Saracens* before them did, but unleſs it was the utter ruine of that Empire; And ſo there is nothing now remaining of the *Roman* Empire for the laſt Woe to be executed upon, but only the Dominion of the Party of the Beaſt; And the *Roman* Empire has been before proved to be, the only object of the Calamities of the Trumpets, (*Conſeq. Theor.* 18.)

CHAP.

## CHAP. XI.

*The Trumpets and Vials have different Objects. The first Date of the Vials not before the Proteſtant Reformation.*

THE Diſcovery that has been made of the nature of the third Woe, is a fair invitation to enquire, what Relation the Seven Vials have to the latter Times of the Beaſt. For it is certain that the third Woe muſt have ſome relation in it to the Vials, becauſe the Vials are ſaid to be the laſt Plagues upon the Beaſt, and the third Woe is found to be the laſt Woe that brings him to his ruine.

It will indeed be found to be of the greateſt importance, for the fixing the Applications of all the parts of the Prophecy which relate to the latter Fortunes of the Church, and of the Beaſt, to determine the firſt Date of the time of the ſeven Vials.

At the firſt curſory view of the Matter of them, one would be very apt to judge them to be the ſame Plagues with the Trumpets. For as they are the ſame preciſe number with them, ſo do they, every one of them in particular, fall upon the ſame Subject, that each of the Trumpets are concerned about, and that alſo exactly in the ſame order; the firſt in each upon the Earth, the ſecond upon the Sea, the third upon the Rivers, the fourth upon the Sun, the fifth upon the Men that had not the Seal of God in their Foreheads, or upon the Kingdom of the Beaſt, the ſixth upon the River *Euphrates*, the ſeventh upon all the Remainders of the power of the Beaſt, to his final Deſtruction.

But it is to be conſidered in the firſt place, That how great a Preſumption ſoever this may give to think them to be but one and the ſame thing, yet it is certain, that it is very uſual in this Book to give the ſame general Characters of very different Things. One great Inſtance of which, is the frequent uſe of the number Seven, to ſignifie the Sums

of Things of one and the ſame Kind, tho the ſeveral Sums that have that name, be very different from one another in the number of the Particulars that are included in each of thoſe Seven; ſo alſo are there the ſame Deſcriptions of the Doxologies of the 24 Elders in ſeveral parts of the Prophecy, which yet are agreed by all to be applied to very different Things.

This then does ſufficiently ſatisfie one, that it would be agreeable enough to the uſe and cuſtom of this Prophecy, That the ſeven Trumpets and the ſeven Vials ſhould have one or two of the ſame general Characters in each, tho they ſhould belong to very different Things.

The Trumpets and Vials might thus have both of them the number of 7, to expreſs their being the Sum of all the Plagues of each Kind; and each of theſe Kinds might have the ſame general Object aſſigned to them, tho in other reſpects they were very different from one another.

One may indeed eaſily perceive the reaſon of the Order in which the firſt five Subjects of the Plagues, both of the Trumpets and Vials are placed, to be only to reſemble the Empire, upon which they fall to a Syſtem of the World; and accordingly do we find the parts of it reckoned up in that order in which the parts of the World do the moſt nearly regard us: The Earth firſt, with the Contents of it, the Trees and Graſs; and then the Sea, with the Things in it, the Ships and Fiſh: After that the Rivers, which are the laſt conſiderable parts of this lower World; then the Sun, and Moon, and Stars, as the Deſcription of the celeſtial part of the World; and after them, the Air betwixt Heaven and Earth, which in both the fifth Trumpet and fifth Vial, is repreſented to be darkened. But then that the Evils themſelves which are inflicted in each of theſe Vials and Trumpets, muſt be Plagues really different from one another, is apparent upon theſe ſeveral Accounts.

1. The reſpective Plagues of each Trumpet and Vial, are ſignified by the Schemes of different Plagues. The *Egyptian* Hail is the plague of the firſt Trumpet; but the plague of the firſt Vial is that of the Boyles and Sores. The plague of the third Trumpet is the *Egyptian* Plague of the Rivers turned

turned into Blood: The plague of the third Vial, is the bitterneſs of the Waters of the River, like the Waters of *Marah*. The plague of the fourth Trumpet, is the Sun ſmitten and darkened: The plague of the fourth Vial is on the contrary, the Sun in great power, and ſcorching Men with the heat of its Light. The fifth Trumpet is the plague of the *Egyptian* Locuſts, and the ſmoke of the Pit that brought them: The fifth Vial brings on the *Egyptian* Plague of Darkneſs.

2. The Plagues of each Kind are alſo diſtinguiſhed from one another, by the different parts of the Subject that they fall upon; thoſe of the Trumpets do generally extend but to a third part of the Subject that they are concerned about, thoſe of the Vials do fall upon the ſame kind of Subject without limitation.

3. Again, The plagues of the Vials are very expreſly diſtinguiſhed by name from thoſe of the Trumpets; they are called the ſeven laſt Plagues after the ſeven Trumpets had been before particularly deſcribed. There could not have been a more plain and manifeſt note of diſtinction from one another than this. For tho the laſt Days and the laſt Times be taken in a great Latitude in Scripture, yet the Name of the ſeven laſt Plagues, after an account of ſeven other Plagues which had been deſcribed almoſt juſt before them in the ſame Prophecy, cannot without forcing and wreſting the Expreſſions be thought to have no relation to the Plagues that had been mentioned before them.

4. And then it is expreſly ſignified, that the firſt Vial is contemporary with the Reign of the Beaſt; for it fell upon thoſe who had his Mark, and that not till there was a very ſignal Victory obtained over thoſe that had that mark, as is deſcribed *chap.* 15. 2. But the Plagues of the Trumpets muſt be in their full power at the firſt beginning of the Reign of the Beaſt at lateſt, and when he is in the higheſt fluſh of Proſperity; for the whole time of the Reign of the Beaſt is in the time of the Trumpets. *Theor.* 5.

It cannot be here pretended, that the Victory over the Beaſt, *chap.* 15. 2. was after any of the Vials; for it is deſcribed at the ſame time with the firſt ſight of the

7 Angels with the 7 laſt Plagues, and before they went out to execute them: And beſides, it is ſaid, That after that they were ſeen to go out of the Temple for that purpoſe.

Indeed, from the conſideration of the place of this Victory in that Chapter, compared with the Circumſtances in which it is mentioned, and with the Fortunes of the Church ſince the firſt riſe of the Beaſt, I cannot but conclude that the firſt Date of the Vials muſt be ſome time after the beginning of the Proteſtant Reformation.

The Grounds upon which I rely for it are various; and the ſtrongeſt are thoſe which are drawn from the 14*th.* Chapter, in the latter end of theſe Papers. But I will at preſent conſider, what Advantages there are here offered in the 15*th.* Chapter, by way of Preamble, to the more particular account of the Vials, which follows it in the 16*th.* Chapter: And tho I do not eſteem all the particulars that I bring here in this Chapter, to confirm it to be of equal force for it, yet there is enough in them to make it unqueſtionable, that the Vials could not begin before that time.

Rev. 15. 2. 1. It is plain from the Text, that the Time of the Vials began not till after a very ſignal Victory over the Beaſt, and his Image, *&c.* And as the whole Time of the Beaſt is deſcribed all over the Prophecy, as a State of outward real Tyranny and Oppreſſion, ſo muſt the Victory over the Beaſt be as (*b*) real and literal a deliverance from that Tyranny; or be at leaſt the humbling or ſubduing the power of it. The Victory of the Witneſſes over the Beaſt, which is the Victory here meant, muſt be allowed to be as real and literal as the Victory of the Beaſt over the Witneſſes.

The Conquerors are indeed ſaid to be ſeen in Heaven, as if it were only a deliverance from the Tyranny of the Beaſt by Death; but it is well known, that Heaven all over theſe Viſions, is taken in very different ſenſes, and generally does ſignifie nothing but the peculiar preſence of God in his Church upon Earth, when it is joined with the Temple, as in this place; and ſo is it in ſeveral places of this Prophecy ſet out by the Temple, with the chief things belonging to it: And tho perſeverance to the death in the midſt of Perſecution, be alſo called a Victo-

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ry in this Prophecy, yet that is a Victory that runs through the whole Time of the Reign of the Beaſt, whereas this is repreſented as a peculiar deliverance, juſt at the beginning of the ſeven laſt Plagues.

2. It is alſo repreſentedas a deliverance out of *Egypt* as is(*c*) evident from the mention of the Song of *Moſes*, which they ſung, which is much the ſame with that which was ſung by the *Iſraelites* at their deliverance from the *Egyptian* Bondage; And therefore are they repreſented upon a Sea of Glaſs mingled with Fire, in reference to the Red Sea which that did repreſent. Exod. 15. 1.

Accordingly do we find the Tyranny of the Beaſt repreſented by *Egypt*, which is one of the Names of *Rome* in this Book; and the ſeven Plagues are here deſcribed in a plain alluſion to the Plagues of *Egypt*: But yet with this difference betwixt them, that the Song of *Moſes* is here ſung upon a Deliverance that was before the Plagues; whereas in that of *Exodus*, it was ſung upon a Deliverance after the Plagues: And there is in this of the Vials the mention of two Deliverances; one of a part of the Church, which is deſcribed here as coming before the Vials; and another of the whole Church at the end of the Vials; and therefore are there two diſtinct Songs of Victory and Deliverance. One here before the Vials, and another after the Vials, in Chap. 19. and in the laſt Trumpet, Chap. 11. juſt as the Temple of the Tabernacle is here opened before the Execution of the Plagues of the Vials, and is found in the ſame Expreſſions at the end of the Matter of the laſt Trumpet, which is certainly after the time of the Vials. And by the opening of the inner Court of the Temple, or of the Tabernacle of the Teſtimony, muſt be underſtood a greater Freedom of the true Chriſtian Church, than before had been, as will be afterwards made to appear. Rev. 15. 2. Chap. 11. 19. Chap. 15. 3. V. 5. Chap. 11. 19.

This firſt Victory then cannot tolerably be underſtood of any thing leſs than a Freedom from the Bondage of the *Roman Church*, or of a free Exerciſe of the true Religion: For this Victory muſt anſwer the Deliverance out of *Egypt*. There muſt be a diſtinction made betwixt it and the ſerving God under Bondage and Slavery, as the *Iſraelites* did in *Egypt*: And therefore muſt it be not only a Spiritual Freedom

Freedom from the worſhip of the Beaſt in their Souls, but an outward freedom alſo from the conſtraints and oppreſſions of their Enemies.

This does Monſieur *Jurieu* very well urge about the laſt deliverance of the Church, before which it is ſaid to be in a Captivity, which is called *Egypt*, under the Tyranny of the Beaſt; Its deliverance out of it muſt therefore (as he obſerves) be a ſtate of freedom upon Earth, if not an Earthly *Canaan*. It cannot be leſs than an enjoyment of a freedom from all moleſtation from the Beaſt in the ſervice of God; for that is the plain litteral ſenſe of the expreſſions. And ſince the victory in this place is allowed by him to have alſo the characters of a deliverance out of *Egypt*, there is altogether the ſame reaſon for interpreting it to be an outward freedom of a part of the Church from the ſame Yoke and Oppreſſion, tho not ſo full, and compleat, as that glorious deliverance of the whole Church of Chriſt at the laſt end of the Beaſt; And there is no tolerable excuſe for judging it to be otherwiſe, unleſs it were here joyned with ſome other circumſtances, which did make it neceſſary to be a Spiritual victory only.

Now ſuch a free Exerciſe of the true Religion can never be found to have been till the time of the Reformation. The *Waldenſes*, and *Albigenſes* were indeed in the publick profeſſion of their Religion before that time; but it was almoſt conſtantly with their Arms in their Hands; They were far from having any open ſecure freedom in it; or any Protection from the Civil Power; And how little like that was to a Victory over their Enemies, and all their Confederates, as it is here deſcribed to be over the Beaſt, and his Image, and his Mark, and his Name, *&c.* does appear from the conſtant troubles, and Wars that people were in, during that ſmall interval, in which they had the publick exerciſe of their Religion. If that can be called a victory over the Beaſt, what can be called Warring with him?

As for other more ſpiritual notions of War and Victory, they muſt firſt be proved to be neceſſary, before we can be allowed to leave the litteral acceptations of them, which is the common uſe of them in this book.

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The humbling of the Papal Authority by the Councils of *Conſtance* and *Baſil* can be nothing of the Victory here deſcribed. For the moſt that can be made of that, is, that it was a Victory of the Image or of the Church of *Rome*, over the Falſe Prophet, or the Papal Power. The *Roman* Church continued ſtill to be the Rule of Faith, which is the great malignity of the Beaſt and his Image; and a very notorious effect was there ſhewn of it at that time, when *John Hus* and *Hierome* of *Prague* were burnt for their Erroneous Opinions.

3. It cannot but ſeem very harſh and incongruous at the firſt ſight, to place theſe Vials in any part of the Reign of the Beaſt betwixt the firſt advancement of the Papal Power, and the Reformation, becauſe that was the moſt flouriſhing ſtate of the *Roman* Church; and the Vials are but the ſeveral Judgments of God to bring that Church to its end by ſo many ſenſible decays of his Power.

They are repreſented as ſo many preſent vexations and humiliations of that party, as the Plagues of *Egypt* were to *Pharaoh* and the *Egyptians*.

Now from the time of *Gregory* the 7th, 1074. till the time of the Reformation, the *Roman* Church was in its higheſt triumph, and the followers of the Lamb under the moſt abſolute Slavery, and the moſt Tyrannical Oppreſſions; And how can that be conſiſtent with any ſuch ſignal Victory over the Beaſt, as is deſcribed to precede theſe judgments upon him? For this Victory cannot denote any thing leſs, than a freedom from the *Roman* Yoke, and ſome ſignal blow to the weakening of the Empire of the Church, and which was the beginning of their ſorrows, and was followed by the reſt of the ſeven plagues in order, till that Church was utterly ruined.

Indeed there has nothing yet been offered that does give any tolerable account of any Victory of the true Church of Chriſt, before the Reformation, from whence the date of theſe Vials ſhould begin. Moſt of the applications of the Vials themſelves are ſo far from being accompanied with any Victory over the Beaſt, that the very Vials themſelves and the judgments in them are applied many times to things, that were the greateſt ſtrength, and advancement

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of the *Roman* Church, ſuch as theſe that follow; The reducing of the ſeveral Kingdoms of the World under the Obedience of the *Roman* Church, by a Sea of Blood, is made a Vial; and yet that was the greateſt advancement of that intereſt. The Barbarity of the Tenth Age is made another Vial, and yet it was that that eſtabliſhed the moſt abſurd Doctrines of the Church of *Rome*. The Slaughter of the *Cruſado's* is made another; and yet that Holy War was the occaſion of the encroachments of the Papal Power upon the rights of Princes in their abſence. The Tyrannical Exerciſe of the power of the Church over Kings and Princes, is made the ſcorching Sun, and yet, that was ſo far from being a Judgment, that it was the moſt flouriſhing inſtance of the Commanding Sovereignty of it. The fury of Princes againſt the *Waldenſes* and *Albigenſes* is made the ſame Vial with as little reaſon. The *Turkiſh* Inroads are made another Vial; and yet 'tis known that it was the *Greek* Church only, that they oppreſſed before the Reformation, excepting ſome ſmall encroachments upon the *Venetians*, which can hardly be called a Judgment upon the Beaſt.

It is evident enough, that the Plagues of theſe Vials are deſcribed as ſo many ſenſible torments and preſent humiliations of the power of the Beaſt, as has been obſerved; And that indeed is the proper ſignification of a plague, and of πληγὴ in the Original, eſpecially when ſaid to be as here, the fierce wrath of God, which ſure muſt be ſome thing, that is very ſenſibly felt in the ſmart, and pain of it. But thoſe fore-mentioned events, tho' they might be judgments upon the Beaſt, as his greateſt victories may alſo be made to be, yet they were ſo far from being any preſent ſenſible trouble to him, that they were either the fierceſt exerciſe of his Tyrannical Rule, or the greateſt advancements of his Intereſts. And then how can the Saints of God be repreſented as ſinging that Song of Triumph, that *Moſes* ſang at the deſtruction of *Pharaoh* and all his hoſt in the *Red Sea*, when the Beaſt is in his greateſt Exaltation and Tyranny?

4. Conſequent to theſe Characters of a victory and deliverance of the Church, before the inflicting of theſe plagues, is the opening of the Temple of the Tabernacle of the Teſti-

Teſtimony in Heaven, which does alſo very properly ſignifie, the Freedom of the true Chriſtian Church at the Reformation. For as the Temple in general, with the préſence of God in it, and called Heaven, does in many places of Scripture, but eſpecially in this Prophecy, ſignifie the Chriſtian Church, ſo that part of the Temple, which is here deſcribed, is by all acknowledged to be the innermoſt part of it, and is generally agreed to ſignifie the (*d*) true Church of Chriſt upon Earth, in *chap.* 11. *v.* 1.

Now the *opening of the Temple* here, is the ſame Expreſſion with the opening of the Temple at *Hezekia's* Reformation, which had been ſhut in the time of Idolatry and Apoſtacy. And if this be compared with the place where thoſe who are ſaid to ſing the Song of Victory did ſtand, that is, upon *the Sea or Laver* near the Altar, it ſeems to be a very plain Signification of a free exerciſe of the true Religion in the Church, which had been ſuppreſſed before, when the Temple was ſhut. However, we have great reaſon to think this opening of the inmoſt part of the Temple to be ſome new manifeſtation of God to the World; Firſt, Becauſe it is intimated to have been opened, *that all Nations might come and worſhip before God*, v. 4. And next, Becauſe it is ſaid, *v.* 8. *That none was able to enter in till the Plagues of the ſeven Angels were fulfilled*; which ſhews it to have been opened for their Entrance in, after that was over. And laſtly, Becauſe the Temple had been mentioned twice together juſt before this Chapter, without any ſuch Circumſtances: And then, what is meant by the Glory of God in the Temple, as we here find it may be underſtood from the Reaſon that God gives, *Ezek.* 43. 9. for the ſtay of his Glory in the Temple, *viz. The putting away their Whoredoms*, that is, Idolatry.

5. Eſpecially, when we ſee this alſo followed with that remarkable circumſtance of the Temples being *filled with ſmoke from the Glory of God, ſo that none could enter into it before the ſeven Plagues of the ſeven Angels were fulfilled.* For this ſeems to be a very plain alluſion to the ſame Circumſtances and Expreſſions about the firſt Dedication or Conſecration of the Tabernacle, *Exod.* 40. 34. and alſo to the ſame Deſcription of the firſt Dedication of

1 Kings 8. 10, 11. 2 Chron. 5. 13, 14.

*Solomons* Temple, in *Kings* and *Chronicles*: For in thoſe places we find juſt the ſame peculiar Expreſſions with theſe here, and no where elſe beſides in Scripture; and therefore ought the ſame phraſe here to be interpreted of ſome new Dedication or Conſecration of the Chriſtian Church to Gods Service, after the Profanations of it by the Beaſt: And what Eminent Change of the State of the Chriſtian Church from the corruptions of the *Roman* Hierarchy can any ways anſwer this but the Reformation?

If it ſhould be here objected, that according to this the Conſecration of the Chriſtian Church muſt have laſted from the Reformation to the end of the Vials, and that none of the Reformed could have entred into the Church till then; and that therefore, the firſt mentioning of the opening of the Temple could not mean the Reformation, ſince it appears here to be as good as ſhut immediately after:

That may eaſily be anſwered by the like Examples of the Tabernacle and Temple: None, no not the Prieſts could enter into them, till the *Cloud of Gods Glory* was taken away: For it was not throughly dedicated till then; and ſo the continuance of the *Cloud of Gods Glory* did ſignifie the Time that was taken up in the Conſecrating the Houſe of God, to fit it for a continual Habitation for himſelf after that was done.

And then the like circumſtance in this myſtical Temple, the Chriſtian Church, can ſignifie nothing elſe, but the preparation of the Church for Gods Service, from the time of the Reformation to the end of the ſeven Vials, when all the World ſhall become one holy Temple to God, the new *Jeruſalem* fitted and prepared for him to dwell in with his People: Till then, tho the Temple might be ſaid to be opened, yet it could not be wholly ſet apart for Gods Service; for the Chriſtian Church was firſt to be purged and cleared, before it could be wholly dedicated to ſuch holy Uſes: And therefore the Vials were firſt to be poured out upon that Power which ſat in the *outward Court of the Temple, ſhewing himſelf there that he was God.* For this ſeems to have a very plain alluſion to *chap.* 11. 1, 2. where the *inner part of the Temple* is poſſeſſed by the true Church only, while the

*outward*

*outward Court is trodden under foot by the Gentiles*, till the end of the Reign of the Beast.

Wherefore the not entring into the Temple in this interval, betwixt the Reformation and the Universal Reign of Christ in his Church, can only signifie, That the Reformed Churches are but scattered Altars, and particular Synagogues, till they come all to be united into one Universal Temple at the end of the Consecration of the Christian Church, that is, at the end of the Vials and of all the Enemies of Christ.

We do accordingly find, that at the last Trumpet the Temple, which is here described to be so full of the Glory of God that none could enter in, is there said to be *opened* again, as it was expressed of it before that appearance of the Smoke, and the Glory of God in it. And this does confirm what before was said of the Significations of two several triumphant Appearances of the Church: The first of which is represented in this place, by the opening of the innermost part of the Temple upon the Victory over the Beast and his Image, which is accompanied with a Song of Victory and Triumph; all which is described to be before the going out of the Angels with the seven Vials: And the other is at the sounding of the last Trumpet, with just the same Expressions of the opening of the inmost part of the Temple, which was introduced also with a Song of Triumph, of much the same nature with the former. Rev. 11. 19. Chap. 15. 5. v. 2, 3, 4. Chap. 11. 19. v. 17.

7. But yet to shew that these two Songs of Triumph did belong to very different Times of the Church; in the first Song of the *15th.* Chapter, it is said of a Time then to come, *All Nations shall come and worship before thee*: But in the other of Chapter the *11th.* at the sounding of the last Trumpet, it is said of the Time then present, *The Kingdoms of the World are become the Kingdoms of the Lord and his Christ, and he shall Reign for ever and ever.* And the Conquerors that sing the first Song, are represented standing on the mystical Red Sea, not yet passed over it, but in a condition still to be pursued by the mystical *Pharaoh*, which does exactly represent the first State of the Reformation. verse 4. verse 15. verse 2.

8. And yet without the consideration of either any signal Deliverance or freedom of the Church, the very nature

of the ſeven Plagues is ſufficient to ſatisfie one, that they cannot begin before the Reformation: Becauſe, till then the *Roman* Hierarchy was in its full Glory, whereas the ſeven Plagues are all great Mortifications to the power of the Beaſt. They are ſaid to be in Vials full of the Wrath of God, and in which the Wrath of God is filled up.

V. 1, 7.

Theſe are the concurrent Circumſtances of the Text, to determine the Date of the Vials to be after the time of the Reformation; and the proof that has been drawn from them, will be ſtill much more ſtrengthned, if it be conſidered,

9. That the Reformation was ſo very eminent and general a Triumph over the Beaſt, ſo remarkable a Deliverance of a great part of the Church from Slavery and Captivity, ſo exactly anſwering the Characters of the opening of the Temple of God, and of the new Dedication of it to Gods Service, That it ought to be ſomewhere in theſe Viſions about the Beaſt deſcribed by as eminent Marks of Deliverance from Captivity, and of the free exerciſe of the true Religion. But no where is there any Characters that do ſo remarkably ſet out theſe things as thoſe here in the 15*th.* Chapter. Thoſe in the 14*th.* Chapter, which are the only Expreſſions beſides which ſeem capable of ſignifying this great Change of the State of the Church, will appear to be neceſſary to be the ſame State of the Church with this, tho they do nothing ſo fully and openly expreſs it, as theſe in this place.

Some indeed would have the time of the Reformation to be deſcribed in the ſeventh Trumpet. But tho the Characters of that might well enough ſuit it, yet it is certain, that the ſeventh Trumpet is not yet ſounded, becauſe neither are the Witneſſes yet riſen again, (*Theor.* 33.) Nor the ſecond Woe yet paſſed away, *Ibid.* Which yet muſt both be before the time of the ſeventh Trumpet, *Rev.* 11. 11, 14.

10. But after all, it muſt be alſo conſidered, That there have been ſince the Reformation, three or four more eminent Judgments upon the whole party of the Beaſt, than any of thoſe that are made the buſineſs of the Vials before the Reformation; and theſe have been diſtinct one from

from another, and cannot be all comprehended in the ſeventh Vial, no more than the Judgments of the three laſt Vials can be comprehended under the third or fourth. Never was there ſo univerſal an Ocean of Blood all over *Europe*, and that to the eſtabliſhment of the true Religion, and to the weakning of the *Roman* Party, as about the beginning of the *Dutch* Common-Wealth: Never was there before ſuch Rivers of Blood in the Imperial Countries, as during the time of the *Swediſh* War: Who before could ever be ſo compared to the Sun in the fourth Vial, as the preſent King of *France*, ſince by that Character it muſt be the moſt eminent Monarch in *Europe*, in enmity to the Imperial Power? And what Heats and Vexations have the Imperial Party had at any time before the Reformation comparable in the length of their continuance to thoſe hot Effects of the Sun, with which the King of *France* has enraged and enflamed them, and diverted them from advancing their Univerſal Monarchy over the World?

Theſe Plagues and Vexations then of ſo conſiderable and of ſo general a concern to the whole *Roman*, both Imperial and Papal Party, do more deſerve to have ſo many diſtinct Vials for the matter of them, than thoſe Events that are applied to theſe Vials before the Reformation.

There is therefore no ground for comprehending theſe diſtinct remarkable Judgments, which were at ſuch diſtance from one another under the ſeventh Vial only.

Now if we compare all theſe Conſiderations together, they will ſtill much more ſtrengthen one another. The Victory here mentioned is ſuch a Deliverance from the *Roman* Slavery, as the Deliverance of the People of God out of *Egypt* was: It muſt then be as real a Freedom as that was a real Bondage and Oppreſſion. It was alſo a Deliverance that was followed with the laſt Plagues of *Egypt*, which brought the Beaſt to his ruine: And ſuch alſo as was accompanied with a new opening of the Temple of God, which does elſewhere ſignifie the full liberty of the true Chriſtian Church; and is alſo deſcribed by a new Conſecration of the Church to Gods Service: It is alſo deſcribed as the firſt Deliverance of a part of the Church with

with the ſame kind of opening of the Temple and Song of Victory, that the laſt Deliverance of the whole Church is ſet out by.

And therefore, this Victory and Deliverance muſt neceſſarily be at ſome great Mortification of the Papal Power before the laſt ruine of it, and with ſome great Triumph and Freedom of the Chriſtian Church in the full and free Exerciſe of the true Religion, after a great Oppreſſion under Antichriſtian Tyranny, and yet long before the laſt general Freedom from it. And what remarkable time can this be apprehended to be, ſince the firſt Exaltation of the Tyrannical Power of the *Roman* Church, but the Reformation?

Eſpecially, if we add to this, that ſo eminent a Change of the State of the Church, as the Reformation was, and the remarkable Judgments which have ſince hapned upon the *Roman* Party, ought to have been ſomewhere in this Prophecy as particularly expoſed. And yet there is not ſo clear or conſiſtent Characters of either of them in any other part of the Prophecy: But theſe Circumſtances here in the beginning of the 15*th*. Chapter, with the firſt half of the Vials, do all very exactly ſuit theſe Events, and concur together to expreſs the Order of them. For we have here a deſcription of a firſt Deliverance of a part of the Church of God from the Tyranny of the Beaſt, in reference to the laſt full Deliverance of the whole Church after the pouring out of thoſe ſeven Plagues upon the Beaſt, which were to begin upon the firſt Victory over him, and which will be found to be to admiration, anſwerable to the ſeveral Humiliations that the *Roman* Church has ſuffered ſince that time.

*References*

## *References to the eleventh Chapter.*

(*a*) A *Lenſar* in cap. 15. *Apoc.* The ſeven Angels it may be, are an alluſion to the ſeven Bed-chamber Officers of the King of *Perſia*.

*Ribera*, cap. 15. *Apoc.* By ſeven I do not underſtand many, as *Bede* and others, but only ſeven. For, he calls them the ſeven laſt Plagues which were in the Vials of the ſeven Angels.

(*b*) *Idem.* To overcome the Beaſt is not only not to adore him, (for that they might do by flight,) but to denounce the fierceſt War to the Beaſt, by the Miniſters of the Goſpel.

(*c*) *Alcaſar* in cap. 15. There is a manifeſt alluſion in the Sea of Glaſs to the Red Sea, which the Children of *Iſrael* paſſed through --- with this difference, that the Plagues in that Hiſtory go before the entrance of the *Iſraelites* into the Sea; but the Plagues in this place, do not go before the Entrance of theſe myſtical *Iſraelites* into the Sea, but follow it.

*Ibid.* The Sea here is not to be underſtood of the Sea in the Temple, as it is in the 4*th.* Chapter, but of the Red Sea.

*Ibid.* The Song of *Moſes* here is the Song of Deliverance, in the 15*th.* Chapter of *Exodus*. And the Song of *Moſes* and of the Lamb, is the Song of *Moſes* taken myſtically for a Chriſtian Song. It is uſual with the Prophets under the cover of *Jewiſh* Hiſtories, to allude to the Hiſtories of the Chriſtian Church. *John* firſt ſaw (*the Conquerors on*) the Sea of Glaſs, and after that the Angels with the ſeven Vials: But the Angels are firſt mentioned, to ſignifie the Judgments, that the Conquerors rejoyced to foreſee juſt then coming.

*Ibid.* The Victory is a Triumph over the myſtical *Pharaoh*.

*Ibid.* The Conquerors here mentioned, I make account, are unqueſtionably the 144000 in the 7*th.* and 14*th.* Chapters: And therefore as Conquerors they have Palms in their Hands, in the 17*th.* Chapter. And Harps here, and in the 14*th.* Chapter.

*Ibid.* They are ſaid to ſtand upon the Sea, as the Angel in the 10*th.* Chapter, becauſe they ſtood in the Sea.

*Cornel. à Lapide*, on the 15*th.* chap. *Apoc. v.* 2. This is an alluſion to the Paſſage of the *Iſraelites* over the Red Sea dry-foot.--- It does therefore ſignifie the Paſſage of the firſt of the Faithful through the Sea of Gentiliſm.

*Ribera*, cap. 15. *Apoc.* The Conquerors ſtand upon the Sea, that is, juſt at the brink of it. (Upon, is taken here for near.) Now they ſtand juſt near the Sea, not within it, becauſe they are not a part of that Sea; --- tho they live near the followers of Antichriſt.

*Ibid.* They ſing the Song of *Moſes*, --- that is, the ſame that *Moſes* ſung with the People after their Paſſage over the Red Sea. --- But with very good reaſon ſhall the Conquerors of *Antichriſt* ſing this Song, becauſe as the Children of *Iſrael* ſung it, becauſe they were not catched by *Pharaoh*: ----So they, becauſe they are not overcome by Antichriſt, whoſe Type *Pharaoh* was.

And

And as the Children of *Iſrael* ſung upon the Shore of the Red Sea, ſo ſhall the juſt ſing upon the Shore of the Sea of Glaſs.

(*d*) *Ribera*, cap. 11. *Apoc. v.* 2. --- None can be ignorant, that what is here ſaid of the Temple and Altar, cannot be underſtood of the Temple of *Jeruſalem*; ſince it was deſtroyed by *Titus*, and was not in being when *John* wrote theſe things. But by it, he ſignifies the Church, of which the Temple was the Figure or Type.

*Ibid.* In the Temple were Two Parts. The firſt was that which none but the Prieſts and Miniſters of the Temple were to go into, where the Altar ſtood, which was the inner Court. The other was the outward Court, where all the Lay-men were placed. The firſt was properly called the Temple of God, becauſe all the Sacrifices, Offerings, and Incenſe, were offer'd up there upon the Altar. The other part is often called the Temple, but in a more large and improper uſe of the word. By the firſt part, and the Prieſts in it, are here underſtood the beſt in the Church, and the moſt dear to God, and the Elect. By the other part, or the outward Court, is here underſtood the unſanctified part of the Church, that is, thoſe that are at greater diſtance from God, and leſs under the ſenſe of his Fear. By this may eaſily be underſtood what *John* here writes; he is commanded to meaſure the Temple, *&c.* which is the ſame with the making a ſeparation and choice of the Elect Members of the Church, who are not to be delivered to Antichriſt, nor to his Aſſiſtants.

CHAP.

## CHAP. XII.

*Objections againſt the Date of the Vials from the Reformation anſwered.*

AGainſt all that has been concluded in the former Diſcourſe, it may be urged, That this Victory here mentioned in the 15*th.* Chapter, does ſeem to be ſet out as a Triumph over the Beaſt at the end of the Plagues. For the Song that they ſing, does refer to the executing of the Judgments of thoſe Plagues.

But tho this ſhould be granted of the Song, yet this Victory is repreſented as a diſtinct thing from the matter of the Song; for the reaſon of their ſinging may indeed in all probability, be their ſight of the ſeven Angels with the ſeven laſt Plagues, mentioned juſt before their Appearance, as it became the Conquerors of thoſe Enemies of God upon whom the Plagues were to fall. But there is not the leaſt hint, that their Victory was nothing but the ruine of the Beaſt by thoſe Plagues, and at the end of them all; on the contrary, it is repreſented as a Deliverance before the pouring out of any of the Vials, and as diſtinct from them.

It may be further objected in confirmation of the former, That this Victory and Deliverance is ſet out as a Deliverance out of *Egypt*; and the Plagues have a manifeſt reference to the Plagues of *Egypt*; now the *Iſraelites* Deliverance out of *Egypt*, was not till after the Plagues of *Egypt*: And therefore neither ſhould this Victory here be till after theſe Plagues.

This would ſignifie ſomething, if the Deliverance here were expreſly ſaid to be juſt in the ſame manner with the Deliverance of the *Iſraelites* out of *Egypt*, and that the Plagues here did go before the Victory, as it is related of the other Plagues of *Egypt* before the Deliverance of that People.

But it is far otherwiſe here. The Victory here is as manifeſtly ſet before the Plagues, as the Deliverance in the Hiſtory of the *Iſraelites* is related to come after the Plagues; the Conquerors here do only triumph at the manifeſtation of Gods Judgments to them, after the ſeven Angels with the ſeven Plagues were ſeen, and before they went out of the Temple to pour out their Vials.

Beſides, we have the mention of two diſtinct Triumphs before and after the Vials, as has been obſerved; and this here before the Vials, is not the ſame with that after them in the ſeventh Trumpet: For in this it is ſaid, *All Nations ſhall come and worſhip before thee*; but in that, *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Chriſt, and he ſhall reign for ever and ever.* The firſt relates to an Univerſal Conformity that was to come, and the latter to ſuch a Chriſtian Uniformity that was then preſent.

It alſo follows here, that after the Victory and Song here mentioned, there was an opening of the Temple; and this was another diſtinct opening of it than that which is mentioned at the Deliverance in the ſeventh Trumpet; and therefore muſt the Deliverance here be alſo diſtinct from that which is mentioned there, which was at the end of the ſeven Vials. Chap. 11. 19.

That the opening of the Temple here after the Song of Victory, was different from that after the ſeventh Trumpet is manifeſt; for the opening of the Temple here, was before the going out of the Angel with the ſeven Vials, and before the filling it with ſmoke from the Glory of God; but the opening of it after the ſeventh Trumpet, was after the end of the Vials; for it is ſaid, *That none could enter into the Temple till the ſeven Plagues were fulfilled.*

But it may be further alledged in Plea, for the placing the Deliverance here mentioned after the Vials, that it is uſual in this Prophecy, before any extraordinary Judgments of God, to repreſent a Scene of Perſons rejoycing and triumphing as Conquerors, by way of Anticipation; whereas the true time of that Victory is at the end of thoſe Judgments: And ſo may the Victory here mentioned

tioned be no more, than the triumphant ſtate of the Church after the fulfilling of the ſeven plagues.

Thus we ſee before the ſounding of the ſeven Trumpets there is a ſhew of a great multitude, with White Robes and Palms in their hands, Glorifying God, all which are undoubted ſignifications of a victorious ſtate of the Church; But yet the time of theſe Palm-bearers, and of their Victory, could not be till after the Judgments of thoſe Trumpets. For the Palm-bearers are ſaid to be ſeen after the Viſion of the 144000, which were ſealed to be ſaved from the Judgments of the Trumpets, and who therefore muſt be contemporaries with the ſeven Trumpets. The Palm-bearers therefore muſt be after the Trumpets, tho' repreſented as before them, becauſe they come after thoſe that are Sealed, who are at the ſame time with the Trumpets; For whenever a Viſion is ſaid to be after another in this Book, as this of the Palm-bearers is ſaid to be after the Sealed Company, it is pretended, that it always ſignifies, that the things ſeen in that Viſion, are after the things that were ſeen in the Viſion before it, and not only that the ſight of the one was after the ſight of the other.

So alſo are the 144000 repreſented in the 14th Chapter upon Mount *Sion*, ſinging a new Song, with Harpers ſinging to their Harps, before the pronouncing *Babylon* fallen, or the threat of God's Judgments upon thoſe who ſhould Worſhip the Beaſt, and yet (ſay they) it cannot be thought, that that triumph could be before the fall of *Babylon*.

In the latter of theſe inſtances, there is no mention at all of any triumph over *Babylon*: Their Song and their Harping may be very reaſonably Judged to be the Religious Exerciſes of the Church in the time of Perſecution, which ſeems to be very plainly intimated by what is ſaid of the Song that they ſung, verſe 3. that it was a new Song, which none could learn but the 144000. For what can that ſignify but Religious Worſhip, kept up by them alone, ſince it is repreſented to be Sung before the Throne, as the ſong of the Elders? Chap. 5. 11. But the firſt of theſe inſtances requires a little more pains to anſwer it.

That which the Objection from it does chiefly rely upon, is, that the viſion is ſaid to be μετὰ ταῦτα, or after that of the ſealed Company.

But that does in propriety of ſpeech ſignify no more, than that ſuch things were ſeen after the other, and not that the things in the one, came after the end of thoſe things that were ſeen in the Viſion before.

And there are alſo Examples in this very Propheſy of ſuch acceptations of the ſame kind of phraſe, as has been ſhewn, *Theorem* 12.

And yet, if this conſtant ſignification of μετὰ ταῦτα, or *after theſe things* ſhould be granted, it would be a new confirmation of what has been ſaid about the time of the deliverance and Song of triumph in the 15th Chapter. For it is ſaid, that *after that*, the Temple was ſeen to be opened, which has been ſhewn to be neceſſarily underſtood of an opening of the Temple before the pouring out of the Vials; and therefore much more muſt the deliverance there mentioned be before the ſame Vials, ſince the opening of the Temple is ſaid to be after that Viſion.

There is therefore either no force at all in the term of μετὰ ταῦτα to prove the Palm-bearers to come after the end of the fortunes of the Sealed Company, or the ſame force in it to aſſure us, that the Conquerours in the 15th Chapter were before the Vials.

This does excellently well agree with what the 6th Seal is generally interpreted by others to be; For if that be the Enthroning of the Chriſtian Profeſſion by *Conſtantine*, it is certain that nothing could have more ſhewn the glorifying of God by this Multitude to be at that time, than the exact agreement of the deſcription of it here, with thoſe expreſſions which we find at the caſting out of the Red-Dragon out of Heaven in the 12th Chapter; for in both they cry with a loud voice; They both uſe the ſame kind of phraſes, *Salvation to our God and to the Lamb*, and, *now is come Salvation, and the Kingdom of our God, and the power of his Chriſt*; They are both repreſented as Conquerours. The one with Palms, and white Robes waſhed in the blood of the Lamb, and the other by overcoming their Enemy by the blood of the Lamb; They are both repreſented as the Martyrs of God, the one is ſaid to come out of the great Tribulation; The other, not to have loved their Lives unto the Death; They are both a victory that cauſe triumph in Heaven;

Heaven; In the one, the *Heavens are ſaid to rejoyce and them that dwell therein*, and in the other, *all the Angels about the Throne.* And no where beſides in this book are there any characters, that do ſo expreſsly agree with the circumſtances of theſe Palm-bearers, as theſe in the 12th Chapter, which is generally agreed to be the deſcription of the Pagan Perſecution, and of the Conqueſt of it by the eſtabliſhment of the Chriſtian Profeſſion in the Imperial throne.

There is indeed in that 12th Chapter, the mention of the *Remnant of the Seed of the Woman*, with whom the Dragon went to make War after the Woman was fled into the Wilderneſs, which may at firſt be thought to be the ſame with the *reſt of the Brethren*, that in the 5th Seal are ſaid, ſhould be killed; And then the Palm-bearers might be the reſt of the Brethren mentioned in the fifth ſeal, and yet by this appear neceſſarily to be after the Trumpets, as the Victory of that Remnant in the 12th Chapter, was to be.

But it is manifeſt, that the reſt of the Brethren in the 5th ſeal cannot be the ſame with the Remnant of the ſeed of the Woman in the 12th Chapter; for thoſe in the fifth Seal were to be all killed within a *little ſeaſon* after the time of that Seal, and the vengeance of the Trumpets was alſo to be after that they were killed. For upon their Cry for Judgment, and vengeance, they are bid to reſt for a little ſeaſon, or to wait a little while with patience for it, till the reſt ſhould be killed; The plain obvious ſenſe of which is, That after the killing of the reſt of their Brethren within a ſhort while after, the Murderers ſhould have filled up the meaſure of their wickedneſs, and then they ſhould be ripe for judgment; which ſhews the judgment was to come after the killing of the reſt, and that not long after the time of the fifth ſeal; But it is certain, that the Dragons War with the Remnant of the ſeed of the Woman, and the killing them was during the whole time of the Reign of the Beaſt; and therefore not within a little ſeaſon, nor before the vengeance of the Trumpets, or before the promiſed vengeance of the fifth Seal; for the time of moſt of the Trumpets is generally agreed to be within the time of the Reign of the Beaſt.

Wherefore

Wherefore if we now compare the forementioned circumſtances together, the force of μετὰ ταῦτα will ſignify nothing to wreſt the Palm-bearers out of their natural proper place and order in the ſixth ſeal, to make them come four Chapters after the Order, that they have in the Prophecy, and after no fewer than ſeven long judgments which they are placed before.

There is therefore no example now to be found of any ſuch ſinging a Triumph before a victory, as ſome would have theſe Conquerours of the Beaſt, and of his Image here to do.

But on the other ſide we may now with a great deal of ſatisfaction obſerve from this laſt inſtance, how exact a correſpondence there is betwixt the ſeven Trumpets, and the ſeven Vials in the manner of their firſt Riſe, as well as in all other reſpects; and it is chiefly for the clearing of this Remark, that I have ſo long inſiſted upon anſwering the laſt Objection. *E. G.*

As both the Trumpets and the Vials are ſet out as juſt the ſame number of Plagues, or ſeveral inſtances of the wrath of God, and both ſeem to have a plain reference to the Plagues of *Egypt*, ſo are they both ſhewn to belong to almoſt all the ſame ſubjects, and that in the very ſame Order, as the Earth, and the Sea, the Rivers, the Sun, the River *Euphrates*, Heaven. They are alſo both firſt foretold in General, before they are reckoned up in order, the Trumpets in the ſixth Seal, and the Vials in the Harveſt and Vintage; and both of them are deſcribed to begin at a ſignal deliverance of the Church, or at a ſignal humbling of the power of the Enemies of God. The Kings and great Men hid themſelves in the rocks at the ſixth Seal before the Trumpets, and the Conquerours of the Beaſt appear before the Vials, ſtanding upon a Sea, like the Red Sea. The Church alſo is in a great Triumph of joy in the Palm-bearers with the Angels before the Throne juſt before the Trumpets, and the Song of *Moſes* is ſung juſt before the Vials; and therefore well might the Vials have the name of the ſeven laſt plagues, for their perfect reſemblance with the ſeven Trumpets, which were the ſeven firſt plagues.

And if we allow with the generality of Interpreters that the

the Deliverance of the Church before the Trumpets, was the firſt Converſions of the Chriſtian Emperors, how natural is it to think that the deliverance of the Church before the Vials was nothing but a new Return or Reformation of the Chriſtian Religion upon ſome of the Thrones of the ten Kings?

The Objections againſt the beginning of the time of the Vials, before the ſounding of the ſeventh Trumpet, are ſufficiently anſwered chap. 18.

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## CHAP. XIII.

*The particular Application of the Vials to the moſt remarkable Events ſince the Reformation. The Commotions in all Countrys upon the Reformation, the firſt Vial. The Wars all over* Europe *for Religion, in the Reign of Queen* Elizabeth, *the ſecond Vial. The* Swediſh *War, the third Vial. The Humiliations of the Papal and Imperial Intereſt by the preſent King of* France, *the fourth Vial. How providentially his owning the Sun for his Emblem does agree with it. The general Humiliation of the* Roman *Church in all* Roman *States, the fifth Vial. Some Enemies beyond* Euphrates, *the ſixth Vial. A conjecture about* Harmageddon.

THE Application of the ſeven Vials, does in my way give the Prophecy ſo great a part in all the great Actions and Expectations of this preſent Age, that I could not think that I could be accounted tedious in the niceſt and moſt ſcrupulous Examination I could uſe, to ſtrengthen and to ſecure the Foundation of it. 'Tis upon this account that I have been ſo careful to eſtabliſh the firſt Date of the Vials, upon which the whole Application is chiefly grounded;

grounded; and there are ſo many things of the greateſt importance as well as of preſent concern, to gratifie and ſurprize the Curioſity of all Men in the particulars of this Application, that I am apt to imagine, that nothing will be judged to have been unneceſſary, that has been employed to eſtabliſh the grounds of it.

If we then date the Victory of the Reformation from about the year 1530. when it was carried on with the face of Authority in *Germany* and *Switzerland*, and by Proteſtant Leagues, there will then be about the ſpace of fourty years for each of the firſt four Vials to take their turn in.

I do not confine the Period of every Vial to that preciſe number of fourty years, becauſe there is no Character in the Text that does ſo determine them to thoſe bounds. But beſides my own Suppoſitions about the end of the Beaſt, which would well agree with it, there have been ſuch remarkable Events that have hapned within the ſpace of every fourty years ſince the Reformation, and which do very wonderfully ſuit the matter of theſe Vials, that one can hardly forbear from being confident, that they muſt be the fulfilling of the firſt four Vials, if the whole ſeven begin about the time of the Reformation, and have near 300 years to run their courſe in, as I make account has been elſewhere eſtabliſhed.

Eſpecially, if we conſider, That there are no other Judgments upon the *Roman* Church ſince the Reformation, that do ſo conſiderably anſwer the Characters of theſe Vials, as theſe ſignal ones that are here pitched upon.

For (*a*) theſe Plagues according to their Deſcription, muſt firſt be ſo many very eminent Judgments upon the *Roman* Party, and that to the greateſt extent of the Dominion of that Church to make them remarkable, and therefore upon the greateſt part of *Europe*. They muſt alſo be eminent Plagues of a long continuance, to diſtinguiſh them from the leſſer Evils which do uſually happen within the ſpace of fourty years, which is ſuppoſed to be the Period for every Vial; and they muſt laſtly, anſwer the Characters of each Plague in the Text. And thoſe which I ſhall mention, and none other, will be found to be thus qualified for the time that is paſt ſince the Reformation,

Reformation, which is much above half the whole term aſſigned them.

And firſt, I queſtion not but that all will grant, that the Reformation gave vexation and uneaſineſs enough to the whole party of the Beaſt, to qualifie it for the Application of the firſt Vial. For what does more properly anſwer the grievous ſore of the firſt Vial, than the inward Torment and exulcerated Spirits of the *Romaniſts* in general, at the Succeſs of the Reformation? And what but an inward uneaſineſs of Mind can be ſignified, by the inflicting of a grievous Sore upon a particular party of Men, in diſtinction to the reſt who live amongſt them, as this is ſaid here to be inflicted upon the Men that had the mark of the Beaſt? To apprehend it to be any other kind of outward Sore upon a particular party of Men only, would be to make it to be ſome extraordinary Miracle from Heaven, which is not by any Interpreters of this Prophecy judged to be neceſſary, for the fulfilling of the Judgments foretold in it. On the contrary (*b*) it is generally agreed by all the conſiderable Proteſtant Interpreters, that the Plagues of the Vials are generally to be underſtood in a myſtical ſenſe. And tho this inward Vexation may be thought to be too common a Diſpoſition of that Party under all the Vials, to be made the Judgment of any one of them in diſtinction to the reſt, yet it cannot but be imagined, that their Fury and Indignation at the firſt appearances of this new Face of Religion, muſt be in a very different degree from what it was after they were long uſed to it. The Hiſtory of that Time does ſufficiently convince us, That the new Surprize, that the Spirits of Men were then in at this new Doctrin, did more enflame them about the firſt Times of the preaching it, than they can be ſuppoſed to have been ſince, tho the Effect of it was chiefly within them: For Rage is the moſt painful and fretting before it breaks out into Revenge, and that was enough to make it a different Plague from all the reſt.

But beſides, thoſe inward Vexations were the peculiar Evils of thoſe firſt fourty years, without any other very conſiderable Judgment upon the Beaſt. For his loſs of the

States and Kingdoms which embraced the Reformation, is included in the Victory over the Beaſt before the Vials, tho the firſt Date of that Victory be from the firſt conſiderable appearance of Authority in defence of the Reformation.

But yet after all the Reaſons that I have alledged for it, I do not expect that the Character of this firſt Vial ſhould be generally allowed by any, that have been fixed upon any other way, to be ſo neceſſarily and clearly determined in the Text, to ſignifie the Matter unto which it is applied. And I do not pretend to maintain, that it is uncapable of any other Interpretation, which may be thought to agree better with the firſt beginning of the Reformation and the Characters of the Judgment of this Vial.

But the effect of the ſecond Vial, is expreſſed in terms of as manifeſt and open a ſignification in Prophecy, as it well
Rev. 15. 3. could have been; The *Sea becoming like the Blood of a dead Man*, and that *of every living Soul dying in the Sea*, are Expreſſions that have no ambiguity in them. The Sea is known to ſignifie in ſeveral places of this Prophe-
Rev. 17. 14. cy, the ſame with that which *many Waters* is explained to ſignifie in the 17*th*. Chapter, where the Angel tells the Apoſtle, *That it was his deſign to interpret the dark terms of the Viſion to him.*

The Sea muſt therefore here ſignifie Multitudes, and Tongues, and Nations; and its becoming like the Blood of a dead Man, can then ſignifie nothing but an Univerſal Sea of Blood amongſt all People and Nations, that is, amongſt thoſe Nations who were confederates with the Beaſt. For the Dominion and Sphere of the Beaſt, muſt always be accounted the Scene of all the Judgments of theſe Vials.

And what was there ever more notoriouſly anſwerable to this, than that Ocean of Blood that was ſhed in the Low Countreys, in *France*, in Sea Fights betwixt *England* and *Spain*, and the *Dutch*, beſides other leſſer Effuſions of it in *Scotland*, and other Countreys, during the Reign of Queen *Elizabeth* of *England*? And all upon the account of Religion.

The Succeſſion of King *James* to the Crown of *England*, and

and the peace of *Vervins* betwixt the *French* and *Spaniard* together with the ſettlement of *Henry* the fourth, in the Throne of *France*, and his Edicts of Pacification with the Proteſtants, & the Truce betwixt the *Spaniards*, & the *Dutch*, may very well be accounted a very remarkable end of this Sea of blood, or of the General effuſion of it in almoſt all parts of *Europe*.

This event was ſo very famous a circumſtance of the humbling the power of the *Roman* Intereſt, that it ought to have been very ſignally remarked by ſome of theſe Vials, and none could have more fully, and plainly expreſſed it than this Sea of bloud in the ſecond of them. Neither is there any other State of affairs ſince the Reformation that does ſo fitly anſwer the Characters of this Vial as this, that has been mentioned. And it is a ſufficient prejudice againſt all other Interpretations of this ſecond Vial, which place it, as I do, after the Reformation, that they take no notice of ſo ſignal, and ſo generally manifeſt a Judgment upon the Beaſt, as this univerſal Bloodſhed was, notwithſtanding that it is ſo plainly ſet forth in the expreſſions of this Vial, and was ſo remarkably fulfilled alſo in the event before the Eyes, and to the ſenſe and feeling of almoſt all *Europe*, which is that part of the World who are the general concern of all the Vials.

Whatever therefore may be ſcrupled at in the application of the firſt Vial, it cannot hinder us from determining the bounds of it to that time that was betwixt the beginning of the Reformation, and this Sea of Blood; For there could not have been a more open prediction, or a more exact conformity to it, than there is betwixt the ſecond Vial, and the Sea of Blood, within the Time of the ſecond forty years after the Reformation.

Neither is it any objection againſt this, and the following Applications, that the Proteſtants were almoſt as great ſufferers as the Roman Party. For all that is here to be regarded, is, whether all theſe evils were not great humiliations of that Intereſt, and of thoſe, who were the great Lords and Maſters of the World before. There is no conſiderable conqueſt to be had over any powerfull Enemies, without a great loſs of Blood on the Conquerours ſide; For a Victory does generally ſuppoſe a fight before it, and

there is no Fighting without Blows on both ſides.

THE Rivers of Blood, which are the Judgment of the third Vial, began in thoſe remainders of the Religious War betwixt the *Spaniard* and the *Dutch*: Or, if that ſeem rather the Ebb of the Sea of Blood, in the occaſional Tumults *Anno 1605.* of *Hungary*, and *Tranſylvania* for Liberty of Conſcience, wherein the Papal and Imperial party had generally the worſt, eſpecially under the management of *Stephen Botſki*, who, as *Petavius* ſays in ſhort of him, did exceedingly torment the *Roman* Catholicks.

But it may be very reaſonably thought, that the *Bohemian* War in the ſame period, wherein both the Palatinates were gained to the Imperial party, was a ſufficient amends for all the other troubles, and loſſes, that the Beaſt had ſuſtained; and the humbling of the Proteſtants in *France* at the taking of *Rochell*, ſoon after the other, was a great advancement of the Papal Intereſt.

That therefore which does the moſt remarkably fufill the intent of this Vial is the deſcent of the *Swedes* into *Germany*, and their over-running it like a Torrent, and their continuing Conquerours there in one of the moſt Bloody Wars, that ever was heard of for near 17 years together; Which did all fall ſo heavily at laſt upon the Papal Intereſt, and the *Roman* Church, that at the treaty of *Munſter*, the Popes Nuncio, *Fabio Chigi*, who was afterwards *Alexander* the 7th, made a very ſolemn proteſtation there in the name of his Maſter againſt the peace of *Munſter*, as if it had been but a bargain to betray, and give up the Revenues, Privileges, and Rights of the *Roman* Church. And who can be ſuppoſed to be a better Judge of the evil of this plague, than they who were the moſt intereſted in it, and the chief ſufferers by it?

There were indeed very ſtrange Alienations made of Church-Lands and Goods into Secular hands by that Treaty, ſo as even to give great offence and ſcandal to many Proteſtants themſelves; and a general Liberty for the exerciſe of the Reformed Religion was eſtabliſhed by it almoſt all over the Empire: And it is well known, that the *Swedes*, at their firſt coming into the Empire, declared it was to reſtore the Liberties of the Proteſtant Religion, as well as of

of the Princes of the Empire. And in all the management of that War, one may ſee it was nothing but a War for Religion, and that it had as bloudy effects every way ſuitable to the uſual heats and animoſities, in ſuch caſes.

It is certain that (*c*) the *Swediſh* War did make ſo great a noiſe in all parts of the World, that it muſt needs have a peculiar place to it ſelf in ſome of theſe Vials, if they begin with the Reformation; Almoſt all *Europe* was engaged in it, the Princes of the *Empire*, *France*, *Spain*, the *Dutch*, the *Swedes*, the *Pope*, and *England* was an abettor and aſſiſtant; and where can we find a place for it ſo every way ſuitable to it, as in this of the Rivers of Blood? For tho' it did engage almoſt all the Princes of *Europe* in the Quarrel, yet in this it differed from the Sea of Blood in the ſecond Vial, That the ſeat of this War was only in *Germany* and the borders of it. And ſo was it but Rivers of Blood in one particular part of *Europe* at one time, whereas the other was an Ocean of Blood almoſt all over *Europe* at the ſame time.

Beſides, there muſt be two diſtinct Vials for theſe two ſo diſtinct and eminent Events, and which were at ſuch diſtance from one another, and therefore muſt the Sea of Blood in the ſecond Vial belong only to the firſt of theſe two.

This does extreamly well agree with what is added in this Vial, to determine it to the moſt conſiderable part of the Rivers, and that is, that it was *poured out upon the fountains of Waters*, which muſt ſignify, that it was a Judgment upon the Head, and fountain of the Empire of the Beaſt, ſince all the parts of the World mentioned as the Subjects of theſe Vials, are all but ſo many reſpective parts of the Territories, and power of the Beaſt; and then by theſe *Fountains of Water* muſt in all reaſon be underſtood the Imperial Family, or their Dominions, which are the chief Fountains of all the power of the Beaſt; and ſo was this War the moſt heavy upon the Territories of the *Auſtrian* Family, or their immediate dependants.

The event does alſo very exactly anſwer the reaſon that is given for theſe Rivers of Blood, which is expreſſed to be ſome former very bloody Cruelties againſt the Saints of God; and the Cruelties of the Imperial party towards the Proteſtants

Proteſtants after the end of the *Bohemian* War was one of the chief motives of the *Swediſh* Invaſion.

Never did *Germany* drink ſo deeply of God's Judgments in blood, as during the time of this War; and the Triumph of the Proteſtant party in it, was much like the exultation of the Angel of the Waters at the pouring out of this Vial. *v.* 5, 6. *Thou art Righteous, O Lord, becauſe thou haſt Judged thus. For they have ſhed the blood of Saints, and Prophets, and thou haſt given them blood to drink; for they are worthy.*

And this by the way does give us a very ſatisfactory account, why the *Swediſh* War ſhould be accounted the chief matter of this third Vial alone by it ſelf, tho' it continued not above a third part of the period of the Vial.

For here is an intimation of a very dreadful ſhedding of Blood by the party of the Beaſt, before the return made to it by the Rivers of Blood; which does ſuppoſe the Cruelties of the Beaſt to take up a conſiderable part of the period allotted to this Vial, and to go before the Judgment continued in it; and then the ſhedding of their Blood in that War can be but the latter part of the Vial, as it does appear alſo to be in the event.

The end of the plague of this third Vial may very reaſonably be determined to the concluſion of the Treaty of *Munſter*. For that Treaty was the moſt Eminent and Famous, as well as the moſt General agreement, and Peace of all *Europe*, to the great advantage of the Proteſtant Cauſe.

We may therefore now conclude, that the Prophecy, and the Events, do extend the bounds of the three firſt Vials, to the end at leaſt of the chief part of the fury of the *Swediſh* War in *Germany*; and this does very well agree with the three firſt forty years after the Reformation aſſigned to them.

There is no need of making any very curious enquiry, what eminent Intereſt it can be, that is ſignified by the Judgment of the next Vial, which is ſaid to be the giving the *Sun power to ſcorch Men with fire.* For the Earth, and Sea, and Rivers having been found here not to ſignify litterally, but Myſtically, as they are often uſed in this Prophecy for the ſeveral ſtates of Men in the *Roman* party, by the *Sun* muſt be meant ſome chief conquering Potentate within the

the compaſs of the Empire of the *Roman* Church, which is the common Scene of all the Vials, and Judgments. If to this we joyn, that it muſt alſo be ſome eminent Potentate, that is made uſe of as a judgment upon either the Papal or Imperial Intereſt, and therefore not the Emperour, (whoſe Super-eminent *Roman* Title ſhews him to be an Head of the Beaſt;) who can it be, that can be the buſineſs of this Vial for the next forty years, but the King of *France*, who is ſo conſiderable in *Europe* as to go under the name of *Lewis* the Great, the Eldeſt Son of the *Roman* Church, and the Moſt Chriſtian King in the Antichriſtian State? He is far the moſt likely to be the Sun in that Heaven, where the Beaſt *ſitteth as God.*

If it be Objected that he is an advancer of the Intereſt of the Beaſt; It muſt be conſidered, that all that he is regarded for in this Vial is that part of his Hiſtory wherein he has been a plague to the Confederates, and ſupporters of the Beaſt. And has he not been ſo for almoſt the whole forty years after the *Swediſh* War in his Quarrels with the Popes, and his continual Wars with the *Auſtrian* Family, to the great hinderance of the growth and Progreſs of the cauſe, which they were always ſo zealous to promote? Excepting that one expedition into *Holland*, which did leave little or nothing in the poſſeſſion of the *French* after the Kings return home again; Who is there that have loſt any conſiderable part of their dominion by him, but the *Auſtrian* Family, and the inſeparable adhærent to the Intereſt of that Family, the Duke of *Lorrain*?

As for the effects of his Quarrels with the Popes, we may ſufficiently ſee, what heats they have put the See of *Rome* into by the preparations that were made by *Alexander the Seventh* againſt the *French* about the affairs of the *Corſi*, and by the zeal of this preſent Pope, in the buſineſs of the Regale, which concluded with the determination of thoſe famous points concerning the Papal Authority by the general Aſſembly of the whole *French* Clergy; All which were as great humiliations of the Spiritual Head of the *Roman* Party, as the *French* Conqueſts were of the Secular Head of them.

And both the Papal and Imperial Party may very properly

properly be ſaid to blaſpheme the God of Heaven, for the inflicting theſe Plagues upon them, by attributing it wholly to the Devil, whom they would affirm to move the King of *France* to all theſe things againſt them, whereas they are the juſt Judgments of God upon them only to bring them to Repentance, as we ſee it plainly here intimated by way of Explication: *They blaſphemed God*, who had power over theſe Plagues, or from whoſe hand they came, *and they repented not to give him Glory*, or the Glory of his Juſtice: For they attributed all this to the power of the Devil only in him.

This Vial then does very fitly ſuit the Actions of the *French* King, till the late general Truce.

In the mean while it is to be conſidered, That ſo eminent an Hoſtility againſt the *Auſtrian* Intereſt for ſo long a continuance, could not reaſonably be omitted out of the Judgments upon the Beaſt; and beſides, there would be ſo many years paſt ſince the *Swediſh* War, without any Judgment conſiderable, unleſs this be allowed to come in for one.

It is certain, there is nothing expreſſed in the Prophecy about this power given to the *Sun*, which is not very well anſwered by the heat and vexation that the King of *Frances* Quarrels and Wars have put the *Papalins*, and the *Imperialiſts* and *Spaniards* into. For the *ſcorching with Heat* being acknowledged to be myſtically underſtood, it may properly enough ſignifie any Vexation that comes by the means of him who is there meant by the *Sun*.

But for the ſatisfaction of thoſe who may deſire a more literal Application of this Character of ſcorching Men with Fire, it may be further conſidered, That ſince by the Sun muſt here be meant ſome Soveraign Power of Men, according as we ſee *Men* to be underſtood by the Sea and the Rivers; the only thing that can be imagined to be anſwerable to the Character of ſcorching Men with Fire, by ſuch a conquering Power, is the burning their Towns and Houſes; and does not this very well ſuit with the *French* Bombs, which make a Town intolerable to the Inhabitants of it before it be taken? And ſo makes a diſtinction betwixt the *Swediſh* War, which was by Blood and Cruelty, and the *French* War, which was little elſe than

then the taking of Towns without any ſuch a great effuſion of the Blood of the *Romiſh* Party.

If there be ground enough upon other accounts, to faſten this Vial upon that King, it was very providentially ordered, That he ſhould give the *Sun* for his device upon his Coin, from the firſt Times of his Appearance after the *Swediſh* Wars, as may be ſeen in almoſt all his firſt Braſs and Golden Coins, to ſignifie his apppearance like the *Sun* out of a *Cloud* after his firſt Troubles, with the Princes of the Blood.

This is ſtill the King of *France*'s Emblem; but now is come to be a Sun ſhining upon the Univerſe, with this Motto, *Nec pluribus impar*; and it is publickly given him in his Triumphs and Honours, and is as gravely owned by himſelf: An eminent confirmation of this was his laſt Reception at *Luxemburgh*, where all the Windows of the Streets were full of nothing but glorious Repreſentations of the *Sun* by *Artificial Lamps*, on purpoſe contrived in honour of him. And the contention betwixt Dr. *Wagenſeil*, profeſſor at *Altdorf*, and Father *Meneſtrier*, about the conformity of this to the Laws and Rules for Devices, does give ſufficient Teſtimony to the matter of Fact it ſelf, which is the ground of their Diſpute. *Anno* 1687.

Dr. *Wagenſeil* is of opinion, that all well invented Devices of Princes, do come by Inſpiration. I am ſure, that would very well ſuit with the preſent Application of this part of the Prophecy to the King of *France*; if other Conſiderations ſhould make it very probable, this remark would encline one to think, that God had put it into the mind of that King and his Flatterers to pitch upon, and to own this Device in ſo publick a manner. But this I mention only as a concurrent circumſtance, to make him known to the World by.

The buſineſs of the fourth Vial, does then ſeem to end juſt about this preſent time. And now if we take a review of theſe four firſt Vials, it will be hard for any to find out any other four Events ſince the Reformation, conſiderable enough to be accounted Judgments upon the Beaſt, much leſs any four ſuch remarkable ones, as thoſe which have been pitch'd upon, that have been ſo much the

concern of all *Europe*, and have laſted ſo long, and are ſo exactly anſwerable to the Characters of each Vial in the Text; and thoſe are the proper Qualifications for the matter of every one of the Vials, that is, that it be of a general extent, that it laſt many years, and that it be agreeable to the Characters of the Text.

Verſ. 1, 2, 3.

But if it ſhould be queſtioned, Whether there be yet four of the Vials paſt, tho it ſhould be granted that the Reformation was the firſt Date of them all, That ſcruple may be eaſily removed, if it be conſidered, That there muſt be either four of them paſt or but two: For if it be allowed that the Rivers of Blood in the third Vial, were fulfilled before the preſent King of *France*'s Appearance in Action, He muſt neceſſarily be the buſineſs of the fourth Vial, becauſe for theſe fourty years the Beaſt has not had any trouble from any other hand that can tolerably anſwer the general extent or vexation of a Judgment upon the *Roman* Party. But if it be not allowed, that the Rivers of Blood were fulfilled before that time, they could not have been fulfilled in his Reign; for they are very plainly deſcribed to be a bloody Revenge for the Cruelties of that Party to the true Church, to which the *French* Conqueſts have no manner of likeneſs. They were rather Surprizes of Towns than any great Acts of Blood, and the Proteſtants were fellow Sufferers with the reſt in thoſe few Battels that were fought.

Wherefore if the Sea of Blood in the ſecond Vial, ſhould be extended to the beginning of the King of *Frances* Reign, there could have been no other Vial fulfilled ſince that time: For the Rivers of Blood are the next Vial; and there has been now fourty years paſt without any thing like the Characters of that.

Now if there ſhould be but two Vials yet paſt for theſe One hundred and ſeventy years ſince the Reformation, there would be no manner of proportion betwixt them and the other five, which would all of them be crouded within the ſpace of about One hundred years at fartheſt, according to the third Suppoſition about the end of the Reign of the Beaſt. And yet there is no ſuch remark upon theſe two firſt Vials, to diſtinguiſh them from

from the other five, as there is upon the three laſt Trumpets, to diſtinguiſh them from the four firſt, in reſpect of the different length of their continuance. And beſides, there would be above ſixty years interval betwixt the ſecond and the third Vial, without the concern of any of the Vials in it.

THE Period of the FIFTH Vial then muſt begin at the extirpation of thoſe fourty years that began at the end of the *Swediſh* War. Rev. 16. 10.

The Judgment therefore to be poured out of this fifth Vial, is ſtill to be expected. For it may be obſerved in all the former Vials, That the Period in which the Event happens, muſt be diſtinguiſhed from the Judgment, which is the matter of it, and which many times does take up ſcarce half the time of the Period in which it happens.

Thus the *Sea of Blood* was but for part of the time of the ſecond Vial, and the *Rivers of Blood* but part of the third; and great interruptions were there in thoſe *ſcorching hot Actions* of the *Sun* in the fourth. So alſo in this fifth it muſt be expected, *That the Darkneſs over all the Kingdom of the Beaſt muſt be by intervals.*

And therefore no Man is to wonder, that in the time of a Vial that is poured out upon the Seat of the Beaſt, as this is, the Beaſt ſhould at firſt have the greateſt fluſh of power, and the greateſt likelihood of a general Succeſs. For ſuch was the appearance of the Power of *Charles* the Fifth, at the beginning of the firſt Vial; of the power of *Philip* of *Spain* by the Duke of *Alva*, and of the Leaguers in *France*, and of Queen *Mary* in *England* about, or a little after the beginning of the ſecond Vial; ſuch alſo was the fair ſhow of the Roman Intereſt in *France* upon the converſion of *Henry* the fourth at the beginning of the third Vial; and this was followed with the conqueſt of the *Palatinate*, and the victories over the Proteſtants in *France*, before there was any conſiderable appearance of any River of bloud, which yet was very eminently fulfilled by the *Swediſh* war; The Peace alſo of the *Pyreneans* did quite take of the ſcorching of the Sun for a while at the beginning of the fourth Vial.

Wherefore we are to look upon the preſent oppreſſion of

the Proteſtants in *France*, and in other places, and the flouriſhing ſhow of the Papal Intereſt at preſent to be but a breathing while for them, and a preparation only for a very great cloud, which ſhall continue long upon them within the compaſs of theſe next fourty years which are now coming on.

By the deſcription of the plague of this Vial, and the different characters of it, in diſtinction to the Sea and Rivers of blood and the being ſcorched with heat, which were the plagues of the preceding Vials; It ſeems rather to be ſome great confuſion and vexation in the *Kingdom*, and *Throne* of the Beaſt, then any great Acts of cruelty againſt that Party; It muſt be as different from that, as a Cloud is from Rivers of blood.

And then ſince there is the mention of the ſame effects of this Vial, with thoſe in the firſt Vial, that is, of pains and ſores, with the addition alſo of the great fury and indignation which they did put the Subjects of the Beaſt into, ſo as to make them gnaw their Tongues, and blaſpheme the God of Heaven; There is good reaſon to apprehend, that it may ſignifie much the ſame thing with the firſt Vial, And that is, the Rage, and fury of the Romaniſts at a new Reformation getting ground amongſt them; And if this preſent juncture ſhould be the time of the death of the two Witneſſes in the 11*th.* Chap. as has in the 9*th.* and 10*th.* Chapters been made appear to be very probable, one cannot but be verily perſwaded, that this fifth Plague which is now approching muſt be ſuch a fury and vexation at the Riſe of a new Reformation amongſt them upon the Reſurrection of the two Witneſſes.

But however the darkneſs upon the Kingdom and Throne of the Beaſt, muſt be a great Eclipſe of their preſent Triumphant Condition; And it is a character diſtinct from all the plagues that did ſignify any Acts of blood or litteral Conqueſts of his Territories.

The place for this Plague to be poured out upon, has a very ſignal mark given it. The *Seat*, or *Throne* of the Beaſt may be either that where he really Reigns, and reſides, which is the Imperial Hereditary Countreys, or that from whence he has the name of the Beaſt, which is the City of

of *Rome*, and nothing but the event can determine which of the two is here meant.

But by his (*d*) Throne may alſo be meant only his Supreme Authority in general, becauſe it is here explained by his Kingdom, the Darkneſs in which was the Plague upon his Throne. And by his Kingdom in this place will be found to be meant nothing but his power in general. *Theor.* 65. See further there.

The Sixth Vial ſeems to be juſt ſuch a confederacy of the Papal and Imperial Intereſt in a War againſt ſome *Eaſtern* Princes, as we ſee at preſent carried on againſt the *Turks*, but with a much different Succeſs; This of the ſixth Vial being intended for a very ſignal Judgment upon the Beaſt. Rev. 16. 12.

By the mention of the River *Euphrates* one would at firſt apprehend, that the judgment of the ſixth Vial was to be executed by the ſame people, who were the Actors in the Sixth Trumpet, who are there deſcribed to be Kings about the River *Euphrates*, as theſe are here ſaid to be the Kings of the *Eaſt*, for whoſe paſſage the River *Euphrates* is ſaid here to be dried up. Rev. 9. 14.

But it is plain, that they muſt be two different Nations; For thoſe in the ſixth Trumpet are deſcribed to be Kings bound within the River *Euphrates*, and are known to be the *Turkiſh* Empire, as has been ſhewn: But theſe Kings in the Sixth Vial, are ſome Kings of the *Eaſt*, who are on the (*e*) other ſide of the River *Euphrates*, and for whoſe eaſy paſſage towards the Beaſt, the waters of that River are to be dryed up.

The Kings of the *Eaſt* muſt therefore here be ſome Princes beyond the River *Euphrates*; The chief of whom now is the *Perſian*; But before the time of this Vial may appear ſome other Princes of quite another nature.

It may ſeem a little difficult at the firſt to comprehend how theſe *Eaſtern* Princes ſhould be able to make their way to the Imperial Countries, for which here the River *Euphrates* ſeems to be dryed up: For there is the whole *Turkiſh* Empire betwixt them. And it is hard indeed to apprehend how it ſhould be done but by the deſtruction of the *Turkiſh* Empire; And the preſent poſture of their Affairs does offer us ſufficient ground to apprehend that to be poſſible

poſſible enough. Here is almoſt all the length of the period of this preſent Fifth Vial to give time for ſuch a work, beſides the number of years that there may be allowed for it alſo in the period of the Sixth, before the Judgment of that Vial ſhall begin.

But according to the deſcription of the time of the *Turkiſh* vexations in the Sixth Trumpet, and the paſſing over of the ſecond woe, together with the Aſcenſion of the Witneſſes, Their end ſhould be within a very few years, according to the Reaſons that I have given for it in the Ninth Chapter.

As for the Interpretations of the River *Euphrates*, which would make it have a myſtical ſignification, they ſeem to be ſufficiently taken off by the known litteral ſignification of the River *Euphrates* in the Sixth Trumpet, which is now generally acknowledged to be there taken for the real River only; And is alſo proved to be neceſſary to be ſo, Chapter the 9th. And ſo we have an Example in this Prophecy to determine this Interpretation of it, as well as the proper litteral ſignification of the term it ſelf, which ought not to be departed from, when it may as eaſily be retained.

The effect of this Vial ſeems to be a great deſtruction of the party of the Beaſt by their Enemies, which according to the plague of every Vial is to continue a long while amongſt them; And tho' it be called the Battle of the great day of Almighty God, as if it were but ſome great Battle at one time, yet by that term of the great day of the Lord is in many places ſignified a long continuance of time.

V. 14, 15.

Verſe 15.

But here is a peculiar coming of Chriſt, deſcribed in that manner, that his coming unexpectedly, and ſuddenly for the inflicting of ſome Judgment is ſet out in ſeveral places of the *New Teſtament*; Which gives one ground to apprehend, That that War muſt be a very ſignal deſtruction of the Confederates of the Beaſt. And yet I cannot think it to be the ſame with that Battel, *Ch.* 19. where the Beaſt and Falſe Prophet were deſtroyed. For all that ſeems plainly to belong to the ſeventh Vial, as well as the Judgment upon *Babylon* mentioned before it, and threatned in the ſeventh Vial; and it would confound the Order of the things in theſe Viſions to ſet the matter of the ſixth Vial behind the buſineſs of the ſeventh. Indeed

Verſe 19, 20.

Cha. 16. 19.

Indeed if it be well obſerved, there is a plain diſtinction to be found betwixt the Enemies in the ſixth Vial, and thoſe in the ſeventh. For the burning of *Babylon*, which is one great effect of the ſeventh Vial is known to have been foretold to belong to the ten Kings, that were to be the Confederates of the Beaſt till the words of God ſhould be fulfilled, and wear his ten horns. *Rev.* 17.16. But the Enemies in the ſixth Vial are the Kings of the *Eaſt*, who are quite another part of the World, than thoſe *Weſtern* Princes of the *Roman* Party.

As for the place of the Battle called *Harma-Geddon* I think Mr. *Mede's* determination of all the controverſies about it is the beſt, that it is one of the ſecrets of God, and not to be defined by us, till the Event ſhall make it known.

But yet it muſt be confeſſed, that the Expreſſions are not determinate enough to aſſure any that this meeting together in *Harma-Geddon* is more than a preparative for a continued laſting War in the ſeventh Vial. And then ſince by the drying up the River *Euphrates*, the *Turkiſh* Empire appears to be then utterly ruined, by the gathering together of the Beaſt with his Confederates, and the Kings of the *Eaſt* (*f*) in *Harma-Geddon* ſeems to be ſignified, that *Syria*, and *Paleſtine* to which the name of *Harma-Geddon* does moſt likely refer, ſhould be the Seat of the moſt conſiderable of the laſt conflicts of the Beaſt with his Conquerours.

The Seventh Vial brings on the laſt Ruine of *Babylon* and the Beaſt. And the firſt expreſſion in it does very fully ſignify it. *It is done*, muſt referr to the accompliſhment of all the buſineſs of the Vials at leaſt; and the Vials are declared to be the laſt plagues, in which the wrath of God is fulfilled; And this wrath is againſt the Beaſt, and his Confederates, and therefore muſt the laſt of theſe Vials be the laſt act of the wrath of God againſt the Beaſt, or, his deſtruction. Rev. 16. 17.

But this muſt be underſtood of the concluſion of the period of the ſeventh Vial, not of the beginning of it. For we ſee great preparations for the deſtruction of the Beaſt, and his Confederates after this firſt mention of the Vial in General. There is the great City to be divided into three Parts; The Cities of the Nations to fall; Great *Babylon* verſe 19,20,21

*lon* to be judged; The plague of the Hail out of Heaven; and then the Armies of the Word of God, to fight with the
Chap. 19. 19. Armies of the Beaſt, and of the Kings of the Earth.

This expreſſion, *It is done*, at the firſt pouring out of the ſeventh Vial, is like to thoſe at the firſt ſounding of
Chap. 11. 15. the ſeventh Trumpet, *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Chriſt*; Which yet were not verify'd, till after the third Woe (which is part of the matter of the ſeventh Trumpet) was Executed upon the Beaſt; And the time of the third Woe muſt be a good part of the ſeventh Trumpet to hold any proportion to thoſe two Woes, which went before it, which took up the whole buſineſs of the fifth and ſixth Trumpet, and are found to have continued very near Eleven hundred years.

Wherefore it is evident, that the ſeventh Vial contains in it the laſt ruin of the Beaſt and his party; Which is the ſame with the end of the third Woe in the ſeventh Trum-
Chap. 11. 15. pet, after which begins the Univerſal reign of Chriſt over all the Kingdoms of the World. And ſince the Vials are called the ſeven laſt plagues in relation to the Trumpets, which were the ſeven firſt, the laſt Vial muſt then be the laſt part of the third Woe of the ſeventh Trumpet.

For the laſt of the ſeven laſt Plagues muſt be at leaſt after the beginning of the laſt of the ſeven firſt Plagues, or after the firſt ſounding of the ſeventh Trumpet: The firſt of the ſeven laſt Plagues muſt needs be after the firſt of the ſeven firſt Plagues, and ſo muſt the laſt alſo of the one be after the laſt of the other.

From hence then it appears, that the beginning of the ſeventh Vial is not yet come. For the laſt Trumpet is not yet ſounded, becauſe neither are the Witneſſes yet riſen again, nor are the *Turks*, who are certainly the ſixth Trumpet, and
Chap. 11. 14. the ſecond Woe, yet paſſed away, as it is ſaid of the ſecond Woe before the ſeventh Trumpet.

Beſides, the ſeventh Vial is the laſt of the laſt Plagues upon the Beaſt, and therefore muſt be after the ſeventh Trumpet, which is alſo a Plague upon the Beaſt, as it is the third Woe, of which the Beaſt alone is the Object; becauſe after the time of the ſecond Woe there is no other part of the Roman Empire, but the Kingdom of the Beaſt

to

to be the object of it; and all the Trumpets are certainly plagues upon ſome part of the *Roman* Empire, (*Conſeq. Theor.* 18.) Beſides, That the effect of the Woe of the ſeventh Trumpet is the ſame with that of the ſeventh Vial, which is the laſt end of all the Enemies of the Chriſtian Church. The Seventh Vial muſt therefore be the laſt part of the Woe of this ſeventh Trumpet, and therefore cannot be yet paſt, becauſe the ſixth Trumpet is not yet paſſed away.

The Seven Vials then cannot be yet poured out, as ſome would have them, and there muſt be another of the Vials found out to ſignify the Reformation, than this ſeventh Vial, by thoſe who would have the Vials begin before that time.

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## *References to the Thirteenth Chapter.*

(*a*) SEE note the firſt, and 6th, on the firſt Chapter, eſpecially the 6th.

(*b*) It is alſo the opinion of the beſt of the *Roman* Interpreters, that theſe plagues are to be underſtood in a myſtical ſenſe.

*Alcaſar* in Note the third on the 11th Chap. does ſhew all the Schemes to be Myſtical alluſions to the Hiſtories of the *Iſraelites*, and ſays beſides expreſly, that the Seven Plagues are to be taken in a myſtical ſenſe. And for proof of this does inſtance in the fifth Vial, which he ſays is by none underſtood as it litterally ſignifies, and thereupon demands, why the reſt ſhould not be interpreted after the ſame way, or in a myſtical ſenſe.

And *Ribera* on the ſecond Verſe of the 16th Chapter, does ſhew that many do underſtand the firſt plague (of the grievous ſore) in a Moral (yet Myſtical) ſenſe; As *Bede* and others. And that *Andreas* Biſhop of *Cæſarea* in particular, and *Arethas* the beſt of the old Commentators do in particular make the grievous ſore to be a burning vexation of the heart, as it is here made to be.

(*c*) *Jonas Wex de Antichriſto.* p. 86. who wrot about the middle of the *Swediſh* War, and was himſelf a *Swede*, after he had divided the plagues upon the Beaſt into Spiritual and Corporal, in the 91 and 92 Articles, ſays thus----- The greateſt Corporal Judgment that has been poured out upon the Kingdom of Antichriſt ſince the firſt ſettlement of his Kingdom, is that which was brought upon it by a Northern Lyon, that is, *Guſtavus Adolphus.*--- For

in the year 1630. did he break in upon the Kingdom of Antichriſt, upon the *Babylonian* Confederacy, and give it ſuch a Corporal wound, as it never before had received ſince the firſt ſettlement of the Domination of the Pope, and the open diſcovery of the fornication of his *Babylon*.

(*d*) *Ribera* on the 10th *V.* of the 16th *Chap. Apocal. upon the Seat of the Beaſt :* ] That is, ſays he, upon the Kingdom, as *Andreas Cæſareenſis* ſays; He ſmote the Kingdom of the Beaſt.

(*e*) *Ribera*. V. 14. Cap. 16. *Apocal.* ---- Kings, who ſhall then be in the Provinces of the *Eaſt*----- nothing but the River *Euphrates* ſhall ſtand in their way---to hinder the march of their Army. *Andreas Cæſareenſis* does hereupon imagine, that Antichriſt ſhall come with theſe Kings out of the *Eaſt*, that is, out of *Perſia*.

(*f*) *Idem*, in v. 16. *ibid. Armageddon* ] He gives an Hebrew name, becauſe it was a place of the *Hebrews*, not either known, or named any where elſe---- But where it is we cannot certainly know, becauſe the Scripture has made no mention of it any where : I apprehend it to be a place nigh *Jeruſalem*, and the Valley of *Jehoſaphat*. ------ Interpreters give various reaſons for its name, but which ſeem all to be little to the purpoſe.

But becauſe none can tell where this ſhall be, and it is no where mentioned in the Scripture, I imagine that the name of it may be wrong wrote, and Corrupted, and that it ſhould be *Mageddon*---- which is known to be a large Plain fit for a Battle, where *Joſias* died fighting with the King of *Egypt*. *Tyconius* is of the ſame mind. *Homil.* 13. But if it is really *Harma-Geddon*, then it ſignifies the Mountain of *Megiddo*, becauſe that Plain was upon a great Elevation.

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CHAP.

## CHAP. XIV.

*The* Preaching the Everlaſting Goſpel (*Rev.* 14.) *is the preaching up a General Reformation of the Church of* Rome. The Hour of God's Judgments (*ibid,*) *muſt be juſt about the ſame time.* The Vintage *is the laſt deſtruction of the Beaſt. The* time of the patience of the Saints *is the ſame with that of the killing of the Witneſſes, Chap.* 11. *The* Harveſt *after the Reſurrection of the Witneſſes. The* death of the Witneſſes *no bodily death. The* preaching the Everlaſting Goſpel *the Proteſtant Reformation. The* 7 *Vials cannot begin before the Proteſtant Reformation. The* Hour of God's Judgments *the beginning of the* 7 *Vials. The* 7 *Vials begin ſoon after the Proteſtant Reformation.*

THO' the time of the firſt date of the ſeven Vials, and the application of every one of them in particular, ſeem to have been ſufficiently cleared in the preceding Chapters, yet it will be convenient to take in all the light, that is offered from the Prophecy, to confirm the grounds that have been already given for them. And upon a ſmall reflection it will at the firſt ſight be found, that there are very fair advantages offered for this purpoſe in the 14th Chapter of this Book.

I will therefore take a new proſpect of the ſeven Vials with reſpect to the relation that they may be found to have to that part of the Prophecy, and will endeavour from thence to repreſent the reaſons, that do ſtill much more confirm the explication, that I have given of the Vials in as cloſe and dependant an order, as any that have been yet delivered.

In order to this I think it ought to be granted me, that

The Events which are referred to in the 14th Chap. do follow one another in the ſame Order, in which the Schemes that repreſent them are there placed.

For this is the natural and litteral conſtruction of the Order of all the Schemes in the Prophecy, and therefore without ſome great evidence for another Order (*a*) it ought to be adhered to; For that I account one of the moſt certain Rules of Interpretation, and without it, the moſt ſeemingly plain Interpretations of all would be but arbitrary and groundleſs.

But here is beſides a particular Order, and Succeſſion of Angels one after another, from the beginning to the end of the Chapter, to make it unqueſtionable, that the Events which they ſignify are in an Orderly Succeſſion to one another.

That which is in the firſt place to be obſerved for the deſign above-mentioned is, that,

Theor. 34. *The preaching of the Everlaſting Goſpel to every Nation,* &c. Chap. 14. 6. *is a preaching up of a general Reformation of the Roman Church in the time of the Reign of the Beaſt.*

1. It is *preached in the Time of the Reign of the Beaſt*; For it follows in Order after the account of the Riſe of the Beaſt, in the 13th Chap. And after the account of the 144000, (who are ſaid to be ſealed, as the oppoſite party to thoſe, who had received the mark of the Beaſt) at the firſt verſe of this Chapter.

Rev. 14.

2. It is the *preaching up of a Reformation*, becauſe the matter of it is an exhortation to Repentance, upon a declaration of God's Judgments being then at hand, in theſe Terms; *Fear God, and give glory to him, for the hour of his Judgment is come*; And to *give glory to God* in ſuch circumſtances is known to ſignify a publick profeſſion of Repentance.

Rev. 14. 7.

3. And it is *a general Reformation*, becauſe it is preached to *every Nation, and Kindred, and Tongue, and People*, and that alſo after a more depreſſed, and ſilenc'd ſtate of the Church during the Reign of the Beaſt, which is intimated by the Select

Select and choſen number of the 144000, ſaid juſt before this to have been *the firſt fruits*, in diſtinction to the innumerable multitudes of all Nations, to whom the Goſpel is ſaid here to be preached, and who are therefore introduced immediately after the account of them. V. 4.

4. It appears alſo to be a call to a general *Reformation of the Roman Church*, becauſe that immediately after it follows a declaration of the nearneſs of Gods Judgments, and thereupon there is a denunciation of a Judgment upon *Babylon*, and another threat preſently after to thoſe who ſhould Worſhip the Beaſt or his Image; which ſhews, that the friends of *Babylon*, and of the Beaſt, are the whole intent of this Reformation. V. 8, 9.

*The Hour of Gods Judgments*, chap. 14. v. 7. *is juſt about the ſame time with the preaching the everlaſting Goſpel.* Theor. 35.

For the near approach of the Judgments of God, is made the motive to perſuade Men to comply with the Preachers of the Goſpel. They are moved to *fear God and to give Glory to him*, which is to make a ſolemn and publick profeſſion of Repentance, becauſe *the hour of his Judgment was come*, or was juſt then at hand.

There are indeed much the ſame expreſſions in the prophets that ſpeak of the Judgments of God as then preſent upon *Babylon*, which were not to appear till many ſcores of years after that time. But then thoſe expreſſions are joyned with others, which ſhew the time of their fulfilling to be a great many years off. But here the nearneſs of Gods Judgments is made an Argument to perſuade to a Reformation, at that preſent time when the Goſpel was preached. They are exhorted to give Glory to God at that preſent time, becauſe the hour of the Judgments of God was then come; which does very manifeſtly confine the hour of Gods Judgments to the ſame time that the everlaſting Goſpel was preached.

Again, the perſons to whom *Iſaiah*, and *Jeremiah* did preach the deſtruction of *Babylon* were not then preſent. But the perſons to whom this Angel was to preach muſt be preſent,

ſent, when he was to preach to them, or there muſt be a force put upon the words. For they are a plain relation of the preaching of an Angel to all Kindred, and Nations for the haſtening of their repentance by alarming them againſt the hour of Gods Judgment then coming upon them; Whereas the Judgments upon *Babylon* foretold by the Prophets were known not to concern any of that Age, And ſo were nothing but a prophetical repreſentation of judgments at a diſtance.

* See concordance in the Word *near.*

It may alſo be every where obſerved * amongſt the Prophets, that when ever the Judgments of God are ſaid to be near, it is certainly meant, that they are near thoſe times in which the people, to whom it is ſpoken are exhorted to repent: And ſo muſt the time of judgment here be at the ſame time that the everlaſting Goſpel was preached to make men repent. The hour of Gods Judgment in this place, muſt therefore be at the ſame time with the preaching the everlaſting Goſpel.

Theor. 36. *The hour of Gods Judgments* v. 7. *is the beginning of thoſe judgments of God upon the* Roman *Church, which brought it to its final ruin.*

For when the hour of Gods Judgment is ſaid to be come upon a Nation amongſt the Prophets, it always ſignifies the Time of its laſt Judgments, or the gradual advances of its deſtruction. But more perticularly does the hour of Gods Judgment upon *Babylon*, to which this uſe of it here refers, moſt certainly denote the laſt fore-runners of its Ruin, among the Prophets, *Iſaiah* 13. ch. 47. *Jerem.* 50. ch. 51. And then by all that does follow immediately upon it, This hour of judgment appears to be the beginning of the laſt deſtruction of the rule of *Babylon*, and the Beaſt. For from this place to the end of the chapter is a continued declaration of deſtroying judgments, by the *fall of Babylon*, and by *drinking of the Wine of the wrath of God, which is poured out without mixture into the Cup of his Indignation*, and by the *Harveſt*, and *Vintage*, which are always taken for deſtroying judgments, *Joel* 3. 13. *Jerem.* 51. 33, 34. with *Lament.* 1. 15. *Matth.* 13. 39.

*The*

*The preaching of the everlaſting Goſpel to all Nations and People* v. 6. *could not be before the Proteſtant Reformation.* Theor. 37.

For this preaching the Goſpel, is the preaching of an Univerſal Reformation of the *Roman* Church in all the Territories of the Beaſt. (*Theor.* 34.)——But there was no ſuch general preaching up of Reformation before the Proteſtant Reformation. There are none but the *Waldenſes*, and *Albigenſes* who can be pretended to have began this deſign.

But that which does moſt certainly exclude the *Albigenſes* from any concern in this, is, That the hour of Gods laſt judgments upon the *Roman* Church, was come at the ſame time, when this preaching began (*Theor.* 35.)——But the *Albigenſes* ſerved for nothing but for matter of greater Triumph, and glory to the *Roman* Church. And tho they might in their time have been a preſent check, and Mortification to that party, yet it could not poſſibly be ſaid, That the hour of Gods Judgment was then come upon them, becauſe that expreſſion does at leaſt denote the beginning of a continued Succeſſion of ſuch judgments upon the *Roman* Church as do gradually bring it to its laſt ruin (*Theor.* 36.) ——Whereas the *Roman* Church was in a much higher exaltation for Three hundred years after that time, than ever it was before; And a much greater check had that party received from the *Greek* Church ſome Hundreds of years before the *Albigenſes*, than it had from them. Wherefore that preaching of the Goſpel could not be before the Proteſtant Reformation.

*The Vintage in* chap. 14. v. 19. *is the laſt deſtruction of the Beaſt.* Theor. 38.

For ſo it is Repreſented (both in this chap. and in the 19. *ch.* 15.) as the laſt work of the conqueſt of Chriſt in his deſtruction of the Beaſt. But beſides, The vintage is uſed among the Prophets for nothing but the laſt deſtruction of a Nation, when it is uſed to ſignifie any judgment upon it. Joel 3. 13. Lam. 1. 15.

*The*

Theor. 39. *The time of the* patience of the Saints chap. 14. v. 12. *is the fierceſt perſecution of the true Church by the Beaſt, betwixt the preaching of the everlaſting Goſpel, and the laſt deſtruction of the Beaſt.*

I. That it is *betwixt the preaching of the Goſpel, and the laſt deſtruction of the Beaſt*, is manifeſt from the place, that it has in the Prophecy betwixt the preaching and the Vintage.

II. And that it is the *fierceſt perſecution of the Church* within that compaſs of Time, is ſufficiently ſignified by theſe emphatical expreſſions—*Here is the patience of the Saints.* —*Here are thoſe that keep the Commandments of God*: And—— *Bleſſed are they that die in the Lord from henceforth, for they reſt from their Labours.*

There could hardly have been a more emphatical ſignification of a very extraordinary Tryal of the patience and conſtancy of the true Church at that particular Time above any other Tryal whatſoever; They are expreſſions of a moſt remarkable perſecution, and diſtinguiſh it from all others of the kind: As if the patience of the Saints and their conſtancy to the Faith in all other Tryals, had been nothing to be regarded in compariſon with the exerciſe of it under this: And as if their deliverances from all other perſecutions, were not at all to be compared with the happineſs of their deliverance out of this, tho it were by their deaths; Which by the way ſhews, that the ſufferings in this perſecution were much more grievous, then Martyrdom it ſelf: For death is repreſented to be an caſe and a deliverance from theſe ſufferings; and that is repeated again, after the firſt mention of the Bleſſedneſs of ſuch a death, together with the reaſon given for it, in theſe Terms; *Yea, ſaith the ſpirit, for they reſt from their Labours.*

There is indeed the firſt of theſe characters mentioned in the 13. *ch. v.* 10. But that ſeems to refer to the whole time of the Tyranny of the Beaſt in General, whereas this here is ſingled out, and fixed to a particular time, that is, juſt before the laſt deſtroying calamities upon the Beaſt; Or if that in the 13. *ch.* be any particular time of the Beaſt and the place of it, which is after the account of the Fortunes of the

the Beaſt, and the call for attention *v.* 9. and the threat of Revenge that is joyned immediatly with it, under the term of *going into Captivity* and of *being killed with the Sword* does ſhew it to be the ſame particular time of perſecution, with this, which is juſt before the laſt deſtroying judgments upon that party. Rev. 13. 9, 10.

The *particular time* of this perſecution is fixed by the order of the propheſie, as has been obſerved. For it is found betwixt the new preaching of the Goſpel and the Vintage which is the laſt deſtruction of the Beaſt (*Theor.* 38.)

*The time of the patience of the Saints* chap. 14. v. 12. *is the ſame with the time of the overcoming and killing of the two witneſſes in the* 11. chap. v. 7. Theor. 40.

For the time of the patience of the Saints is after the preaching the everlaſting Goſpel, (*Th.* 39.) and therefore ſince the Proteſtant Reformation, (*Theor.* 37.)——It is alſo before the deſtruction of the Empire of the Beaſt, becauſe it is before the Vintage, (*Theor.* 38.)——And it is the fierceſt perſecution of the Church by the Beaſt, of any other within thoſe bounds, (by *Theor.* 39.) 1. 2. 3.

Now the overcoming and killing of the two Witneſſes Cha. 11th, muſt alſo be after the beginning of the Proteſtant Reformation, becauſe the Reſurrection of the Witneſſes is not yet paſt, (*Theor.* 33)——And their Reſurrection muſt at fartheſt be, within three years and an half after their death, (*Theor.* 27.)—— And then the overcoming and killing the Witneſſes, muſt be before the laſt Woe upon the Beaſt, or his laſt deſtruction, becauſe it is before the paſſing away of the ſecond Woe, Chap. 11th. It is then within the ſame bounds of time that the other perſecution is deſcribed to have been. 1. 2.

It is alſo the fierceſt ſtorm of perſecution within thoſe bounds of time, becauſe it is deſcribed by the overcoming and killing of the Witneſſes, whereas all their other mortifications under the Beaſt, are repreſented only by their being in Sackcloth. 3.

Now there can be but one, and the ſame perſecution, that can be called the fierceſt of all that were within the ſame bounds of time.

Beſides, the killing of the Witneſſes appears to be the
1. ſame with the time of trouble, *Dan.* 12. 1. becauſe they are
both deſcribed to be juſt before the beginning of the laſt de-
liverance of the Church from the Tyranny of the Beaſt or
2. little Horn; And at the ſame time with the end of an Em-
pire, that ruled over the Holy-Land. *Dan.* 11. 45. *Rev.* 9.
3. 14. and 11. 14. And both of them have the Characters of a
great Perſecution of the Church in thoſe circumſtances.
And then the killing of the Witneſſes muſt neceſſarily be
the fierceſt Perſecution of the Church, becauſe that time of
trouble in the 12th of *Daniel* was ſuch, as never had been
ſince there was a Nation, even unto that ſame time, v. 1.
that is, not from the beginning of the World to almoſt the
latter end of it, as the time that is there deſcribed does ap-
pear to be.

Wherefore the time of the patience of the Saints is the ſame with that of the overcoming and killing of the Witneſſes.

And from hence it is further confirmed, that,

Conſeq. *The Killing of the Witneſſes* (Chap. 11. 7.) *cannot be a bodily death.*

Rev. 14. 13. For death is in this perſecution, repreſented to be a bleſſing, and a great deliverance, and time of reſt from the pains and vexations, that they were here under.

From the former propoſition it is alſo evident, that,

Theor. 41. verſe 15. *The Harveſt juſt before the Vintage*, chap. 14th, *muſt be after the Reſurrection of the Witneſſes.*

For it is a part of the laſt deſtroying Judgments upon the
Rev. 14. 16. Beaſt after the time of the patience of the Saints; and ſo
is a Revenge upon the Beaſt for the death of the Witneſſes,
which cannot be till *after* the Reſurrection of the Witneſſes,
Joel 3. 13. becauſe the Reſurrection is within three years and an half
after their death, (*Theor.* 27.)

*The preaching the Everlaſting Goſpel to every Nation*, &c. Chap. 14. *is the Time of the Proteſtant Reformation.* Theor. 42. Verſe 6.

For it cannot be before the Proteſtant Reformation, (*Theor.* 37.)——— And it is the preaching up of a General Reformation before the time of the patience of the Saints, that is, before the death of the Witneſſes, (*Theor.* 40.)—— And therefore cannot the preaching up of the Goſpel to every Nation, *&c.* be either at the new appearance of the Riſen Witneſſes, or of the Harveſt in the 14th Chap. which is after the Reſurrection of the Witneſſes, (*Theor.* 41.) ——— Or at the ſound of the laſt Trumpet: And there is no other Scheme in the Prophecy, that does any way ſuit the character of it.

Beſides, it is repreſented here as the firſt preaching of the Goſpel of Repentance to every Nation, *&c.* after a ſilenced or depreſſed ſtate of the Church, during the Reign of the Beaſt, ſignified by the peculiar number of the 144000, in diſtinction to the innumerable multitudes of all Nations, to whom it was preached. And therefore muſt it be the firſt preaching up of the General Reformation of the *Roman* Church, or the firſt beginning of the Proteſtant Reformation, ſince it has been found impoſſible to be before that Reformation. (*Theor.* 37.)—— From whence it neceſſarily follows, that,

*The Hour of Gods Judgments*, Chap. 14. 7. *muſt be about the firſt times of the Proteſtant Reformation.* Theor. 43.

For the hour of God's Judgments, *v.* 7. is juſt about the ſame time with the preaching up of the Everlaſting Goſpel (*Theor.* 35.)———which is found to be in the beginning of the Proteſtant Reformation, (*Theor.* 42.)

*The ſeven Vials are an Orderly ſucceſſion of Judgments upon the Beaſt* (*b*) *to bring him to his laſt Ruine.* Theor. 44.

For they are called the laſt Judgments of God, in which the wrath of God is filled up, Chap. 15. v. 1. And it is Rev. 15. 1.

manifeſt, that the Beaſt is the Object of them all, and is brought to his laſt end by the laſt of them.

1. That the Beaſt is the *Object of them all*, is manifeſt from the Characters of them; it is expreſly mentioned in the firſt Vial, and in the fifth and ſixth, and openly enough intimated in the third and ſeventh.

Rev. 16. 2, 10, 12. v. 4, 19.

There remains then no queſtion about any, but the ſecond and the fourth. And the knowledge that we have of the Object of all the reſt, is ſufficient to determine them to the ſame party; eſpecially, when it is plainly ſignified in the 15*th*. Chapter of all the ſeven Vials in general, That they are the manifeſtations of Gods Judgments, juſt upon the Victory that was obtained over the Beaſt and his Image; and this is expreſſed in the very Song of Triumph that accompanies that Victory.

V. 3, 4.

Beſides, the Sea in the ſecond Vial, becoming like the *Blood of a dead Man*, does naturally denote an Ocean of Blood; and the acceptation of *many Waters*, is found to ſignifie in this Prophecy, *multitudes of Nations and People*; and ſo does comprehend in it at leaſt thoſe People and Nations, that are within the Territories of the Beaſt, becauſe it is a Judgment upon the Enemies of God, of which the Beaſt is in almoſt all theſe Vials, ſignified to be the chief; And then thoſe in the fourth Vial after this, will neceſſarily be determined to the ſame party of Men with all the reſt, eſpecially, when it is found that they blaſphemed God, and repented not.

Rev. 16. 3. Rev. 17. 15. Chap. 16. 8. verſe 9.

2. And further, that theſe Vials do *follow ſoon after one another, to the laſt ruine of the Beaſt*, appears from the effect of them all, which is, that they were the manifeſtation of Gods Judgments, ſo as to make all *Nations come, and worſhip before him*; which, as it does denote them to be the ruine of the Beaſt, ſo could not this have been ſaid of them, If there had been any ſuch long intervals betwixt them, as gave the Beaſt time to recover himſelf of the Wounds of the former, before the next Judgment came to touch him.

Rev. 15. 4.

The continuance alſo of the Glory of God in the Temple until the Plagues of the Vials were fulfilled, and the conſtant continuance of the Smoke there, to hinder any from coming into the Temple before the end of thoſe Judgments, does

Rev. 15. 8.

does ſufficiently intimate, that they were an uninterrupted Succeſſion of Judgments, and the conſtant continuance of the Wrath of God upon that party, from the firſt beginning to the laſt end of them.

Wherefore the ſeven Vials are an immediate Succeſſion of the laſt Judgments of God upon the Beaſt, which bring him to his ruine.

And from thence it appears, That

*The ſeven Vials cannot begin before the Proteſtant Reformation.* Theor. 45.

For the ſeven Vials are the laſt Judgments upon the Beaſt, (*Theor.* 44. and *Rev.* 15. 1.) And they are ſaid to be the Judgments of God, made manifeſt about the time that they begin; and therefore muſt the hour of Gods Judgment upon the Beaſt have neceſſarily been come at that time. But the hour of Gods Judgment is not before the Proteſtant Reformation, (*Theor.* 43.) And therefore, neither can the ſeven Vials begin before that time. Rev. 15. 1. v. 4.

But yet ſince this does not prove the certain time of their beginning ſince the Reformation: To determine the firſt Point of that beginning, it may be conſidered, That

*The ſeven Trumpets and the ſeven Vials, do contain in them all the ſenſible Judgments of God, of a general concern, upon the* Roman *Empire, that are mentioned in this Prophecy, from the beginning of the Reign of the Beaſt to the laſt end of it.* Theor. 46.

For the ſeven Trumpets begin before the Reign of the Beaſt, (*Theor.* 5.) --- And both the Vials and Trumpets continue to the end of his Reign. (*Theor.* 1. and *Theor.* 44.) ———And both the Vials and Trumpets have the *Roman* Empire for their Object, (*Conſeq. Theor.* 18. and *Theor.* 44.) --- And the ſeven Vials are called the ſeven laſt Plagues upon that Empire, in relation to the ſeven Trumpets, which are the ſeven firſt; And there was no interval betwixt the firſt and laſt Plagues, for any other to come in betwixt them. For the Trumpets, which are the firſt continue to the laſt end Rev. 15. 1. and CHAP. 1. of this part.

end of the Beaſt; And therefore may they well be concluded, to contain under them all the Plagues or Judgments of God upon the *Roman* Empire, at leaſt thoſe that were the moſt conſiderable from the time of the firſt of them to the end of the laſt of them. For if there had been more conſiderable Judgments than thoſe upon that Empire recorded in this Prophecy within that compaſs of time, the Plagues would have then been more than the number which is here aſſigned to them.

*Theor* 1. and *Theor.* 8.

It has alſo been made to appear, That the ſeven Trumpets are a continued Series of Calamities, which brought all the parts of the *Roman* Empire to their final ruine at the glorious Reign of Chriſt in the ſeventh Trumpet; And more particularly, That the four firſt Trumpets did ruine the firſt *Weſtern* Empire; the two next, the *Eaſtern* Empire; and the laſt, the new *Weſtern* Empire, called the Beaſt. And the ſeven Vials are a continued Succeſſion of ſo many Calamities in particular, that brought the laſt Remainder of the Empire (called the Beaſt) to its laſt ruine, (*Theor.* 44.) And to what end ſhould they be ſo particularly mentioned in a ſet number, if they were not all the conſiderable things of that kind, within that compaſs of time in which they were placed; that is, ſometime before the Riſe of the Beaſt to the laſt end of his Reign?

CHAP. 4.

But this does the moſt ſatisfactorily appear, from moſt of the particular Inſtances of Gods Judgments upon the *Roman* Empire, which are mentioned in this Prophecy after the Riſe of the Beaſt. For Example, The Judgments upon *Babylon* and the Beaſt, in the 17*th.* 18*th.* 19*th.* Chapters of the *Revelations*, were foretold to belong to the 7*th.* Vial, Chap. 16. 19. compared with the firſt verſe of the 17*th.* Chapter. The Vintage in the 14*th.* Chapter is expreſly named as the buſineſs of the ſeventh Vial, in the 19*th.* Chapter. The Harveſt in the 14*th.* Chapter, being after the Reſurrection of the Witneſſes, (*Theor.* 41.) ---- muſt be a part of the third Woe in the ſeventh Trumpet, which *cometh quickly* after the paſſing away of the ſecond; and the ſecond paſſeth away juſt after the Reſurrection of the Witneſſes. The leaſt that can be meant by the fall of *Babylon* in the 14*th.* Chapter, muſt be either the beginning

Verſe 19.

Verſe 15.

Rev. 11. 14.

Verſe 8.

ginning or the end of the Vials, becauſe that is the whole deſign and end of the Vials, to bring *Babylon* and the Beaſt to their laſt Ruine, (*Theor.* 44.) ---- The ſeven Thunders in the 10*th.* Chapter, are in a very proper place to be the ſame thing with the 7 Vials, and ſo are they generally accounted by almoſt all ſorts of Interpreters. So that of all the particular Inſtances of Gods Judgments, after the Riſe of the Beaſt, there remains nothing but the hour of the Judgments of God, mentioned in the 14*th.* Chapter, that is not expreſly known to belong either to the Trumpets or the Vials: And yet ſince the Fall of *Babylon* does immediately follow the mention of it, as the particular explication of the Judgments, whoſe hour was juſt before ſaid to be come, it cannot be imagined, but the hour of Gods Judgments muſt be the beginning of the ſame Judgments which are made to be the Fall of *Babylon*; And ſo muſt that alſo belong to ſome of the Vials. Verſ. 3, 4. Verſe 7.

Indeed, the Fall of the tenth part of the City, and the ſlaying the 7000, (Chap. 11. 13.) is not to be reduced to any of either the Trumpets or Vials: But then neither is it to be lookt upon as any conſiderable Judgment of God upon the *whole Roman* Church, becauſe it is deſcribed to be done in a moment, and to extend but to a tenth part of the Juriſdiction of it.

The Victory over the Beaſt and his Image in the 15*th.* Chapter, is but in a *part* of the Territories of the Beaſt, and not *general*, and is plainly a Spiritual Conqueſt of that Party, and rather a deliverance from them than a triumph over them; and therefore is no *ſenſible* Judgment upon the Beaſt, but the immediate effect of that Victory as a Judgment upon the Beaſt, is ſet out in the firſt of the Vials. Verſe 2. Rev. 16. 2.

Wherefore, it may now ſafely be concluded, That the Trumpets and Vials are all the conſiderable Judgments of God upon the *Roman* Empire, that are mentioned in this Prophecy in any time betwixt the firſt Riſe of the Beaſt and his laſt end.

It is eaſie therefore now to apprehend, That,

*The*

Theor. 47. *The hour of Gods Judgments,* Chap. 14 5. *is the beginning of the time of the ſeven Vials.*

For the hour of Gods Judgments is ſignified to be the beginning of the laſt Judgments of God upon the Beaſt, which brought him to his ruine, (*Theor.* 36.) ---- And all the conſiderable Judgments of God upon the *Roman* Empire, from the firſt Riſe of the Beaſt, are contained in the Trumpets and Vials, (*Theor.* 46.) --- And the hour of Gods Judgments cannot be the *beginning* of any Judgments of the Trumpets upon the party of the Beaſt. For it is found to be juſt after the beginning of the Reformation, which was the time of the ſixth Trumpet, or of the *Turkiſh* Hoſtilities, (*Theor.* 19.) But the *Turks* had been a plague to the party of the Beaſt, long before that time, in his Wars with the *Venetians*; And if it ſhould be ſaid, That they *begun* but then to attack the Empire of the Beaſt in *Hungary*, yet they cannot poſſibly be accounted the *beginning* of Gods Judgments, which brought that Party to their ruine. For after one or two Expeditions of *Solyman* the Magnificent, they ceaſed from moleſting them for above 130 years after, and now lately have loſt much more to them than they ever took from them. The hour of Gods Judgments cannot therefore be the beginning of any Plagues upon the Beaſt in the Trumpets; And therefore muſt it be the beginning of ſome of the Judgments of the Vials upon him, (*Theor.* 46.)

Now if this hour of Judgment be the beginning of any of the Vials, it muſt begin with the Plague of the firſt Vial; for otherwiſe the Judgment in the firſt Vial would have been before that the hour of Gods *laſt* Judgments upon the Beaſt was come, (*Theor.* 36.) --- Whereas the firſt Vial is one of thoſe *laſt* Judgments upon him, (*Theor.* 44.) --- And ſo would the hour of Gods *laſt* Judgments *have been come* with the firſt Vial *before it was come*, which is a contradiction. Wherefore the hour of Gods Judgments, Chap. 14. 7. muſt be the beginning of the time of the firſt Vial.

It

It is a very great confirmation of this concluſion, That the Vials have the ſame peculiar Expreſſions, to ſignifie the nature of them, that are found joined with the particular Inſtances of Gods Judgments, immediately after the general Declaration about the nearneſs of the *Hour* of them in the 8*th* and 9*th*. Verſes of the 14*th*. Chapter. For Example: The Vials are ſaid to be the *Wrath of God*, and the *Time of the Wrath of God*; and the laſt of them to be the *Cup* of the *Wine* of the fierceneſs of his *Wrath*; which are all the ſame Expreſſions with the *Hour of Gods Judgments*, and with what is threatned, ſhould be the laſt end of thoſe who ſhould worſhip the *Beaſt* or his *Image*, in the 10*th*. Verſe of the 14*th*. Chapter, That *they ſhould drink of the Wine of the Wrath of God, that is poured out without mixture into the Cup of his Indignation*, that is, ſhould be deſtroyed in the Vintage, and be tormented with Fire and Brimſtone. Rev. 15. 1, 7. Chap. 16. 19.

And it is ſaid, That the *Judgments of God were made manifeſt* by the *Vials*, which is juſt the ſame with the *Hour of his Judgments are come*; And They are called the ſeven laſt Plagues, as the *Hour* of *Gods Judgment* does alſo ſignifie the laſt *Judgments* upon a *Nation*: And the Victory over the Beaſt, with the Song of Deliverance out of Spiritual *Egypt*, Chap. 15. 2, 3, 4. is of the ſame Signification with the preaching the everlaſting Goſpel to every Nation, after a narrower confinement of it to the 144000, and the excluſion of all the reſt. Rev. 15. 4. Verſe 1. Rev. 14. 6.

It is not therefore now to be queſtioned, but that the *Hour* of *Gods Judgments*, Chap. 14. is the beginning of the time of the ſeven Vials; And as neceſſary is it upon the ſame account, That

*The ſeven Vials begin ſoon after the firſt Times of the Reformation.* Conſeq.

For that *Hour* of *Judgment* which is the beginning of the ſeven Vials, (*Theor.* 47.) is juſt about the time of the Reformation, (*Theor.* 43.)

From hence it appears, That the Vials cannot be all fulfilled within a ſhort ſpace of time, as ſome would have it ſignified of them, by the coming quickly of the Rev. 11. 14.

third Woe. For they begin with the Reformation (*Conſeq. præced.*) and end with the Beaſt, who is not yet at an end.

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## *References to the fourteenth Chapter.*

(*a*) Alcaſar in *Chap.* 13. *Diſputat de totius Capitis Argumento.*-----Therefore *Ribera* will have no Order of the things to be adhered to, nor the Series of the Prophecy to be obſerved. But that which *Ribera* thinks good to ſwallow, neither will the *Millenaries* nor any elſe ſwallow, who has found out a way to carry on a ſuitable Interpretation, according to the Order of the things in the Prophecy, without any Anticipations or Leaps, or confuſion of the Order.

(*b*) *Idem* in *Cap.* 13. *Apoc. Sect.* 5. The Plagues of the Vials ſignifie the War that the Chriſtian Church make againſt *Idolatry*, till it did deſtroy it; As *Irenæus* learnt with a great deal of pleaſure, of one of the Antient Elders, who it may be was *Polycarp* the Diſciple of *John*.

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CHAP.

## CHAP. XV.

*A particular Application of the four first Vials; The second Vial must be already poured out. It was at an end at fartheſt at the Truce of the* Netherlands, Anno 1609. *The abſurd conſequences of denying it. The Plague of the third Vial ended with the* Swediſh *War in* Germany. *The demonſtration of it. The Plague of the fourth Vial, the King of* France: *This evinced. The fifth Vial is now near at hand.*

THE firſt Date of the Vials, will make it eaſie to fix the particular Applications of them. But to avoid all looſe Conjectures, it will be requiſite to confine our ſelves within the ſame ſtrict order of deductions that has been before uſed; And the firſt Foundation for this End, is, That

*The ſecond Vial is already poured out.* Theor. 48.

For the Character of the ſecond Vial, is, *The Sea becoming like the Blood of a dead Man*, or a Sea of Blood; which does manifeſtly denote a time of general Bloodſhed in the Territories of the Beaſt. For the Vials fall all upon the Beaſt, (*Theor.* 44.)---- And as there is here a diſtinction made betwixt a *Sea of Blood*, and the *Rivers of Blood* in the third Vial, ſo by the *Sea of Blood* muſt be ſignified a general effuſion of Blood in all parts of the Empire of the Beaſt, in diſtinction to Rivers of the ſame kind, which muſt be but in particular places of that Empire, according to the natural Signification of the Schemes: A Sea has been alſo found in Prophecy, to ſignifie Multitudes, and Nations, and People. Rev. 16. 3. Rev. 17. 15.

Now about the time of the firſt founding of the *Dutch* Common-Wealth, almoſt all *Europe* was in Blood in Wars about Religion: *England, France, Spain*, and the Low-

Countries, were for a long time engaged in these Wars by Sea and Land; And then this time of Blood must necessarily be either the Plague of the first or of the second Vial: For they begin all soon after the Reformation, (*Conseq. Theor.* 47.) --- And since the Character of the first Vial is a grievous sore upon the party of the Beast, and the second is the Sea of Blood, it is hardly possible for any impartial Person not to be assured, That this general effusion of Blood at the beginning of the *Dutch* Common-Wealth, must be the Plague of the second Vial.

By this, the time of the first Vial appears to be confined within the compass of fourty years, that is, betwixt the first publick Settlement of the Reformation, which might be called a Victory over the Beast and his Image, (*Chap.* 15. 1.) And the beginning of the Low Country Commotions, which was about the year 1570. And the first publick Settlement of the Reformation after a Victory over the *Roman* Party, cannot be accounted before the Leagues of the Protestants with one another in *Germany*, about the year 1530.

Theor. 49. *The time of the second Vial was at an end at the farthest, upon the Truce betwixt the* Spaniards *and the* Dutch, *in the year* 1609.

1. For the second Vial began to be poured out about the beginning of the Low Country Commotions, (*Theor.* 48.) And there was an end of all the Wars for Religion in *Europe*, at the Truce betwixt the *Dutch* and *Spaniards*, in the year 1609. So that the Sea of Blood in the second Vial, could not have continued longer than to that time.

For there was no other Wars after that time for Religion, but such as the *Roman* Party were victorious in, till the beginning of the *Swedish* War, which was not till twenty years after; And the Religious Wars within that time, in some particular places and at distant times, as in *Bohemia* and *France*, in which none but the Party of the Beast was victorious and successful, could not be part of this Sea of Blood, because they were neither *general* nor *Judgments* upon the Beast, as all the Vials are, (*Theor.* 44.) ---- And

—— And yet are theſe two the principal parts of the character of the ſecond Vial, both as it is a Vial in general, and as it is that particular Vial.

This indeed does appear to be a ſufficient ground of Satisfaction about this matter, to thoſe who can allow the former concluſions concerning the time, that the Vials in general and that this in particular did begin at.

But becauſe there may a very great uſe be made of the full certainty of this poſition, it will be worth the while to conſider, What inconſiſtent and harſh conſequences will neceſſarily attend the extending the ſecond Vial beyond that time.

It is certain, That if the ſecond Vial continue longer, it muſt reach to the end of the *Swediſh* War; For ſince the buſineſs of it is a bloody Judgment upon the party of the Beaſt, (*Rev.* 16. 3. and *Theor.* 44.) there will be no other Religious War found before the *Swediſh*, that it can be applied to, after the end of the general Commotions of *Europe* with the Peace of the *Netherlands*.

For in the *Bohemian* and *French* Wars, as has been obſerved, the Party of the Beaſt did triumph over the Church. The ſecond Vial muſt then according to this Suppoſition, be extended to the end of the *Swediſh* War at leaſt, which was not till the year 1647. And then muſt theſe following Inconſiſtences be digeſted. *Anno* 1618, and 1627.

1. The time of the firſt Vial would not have been above fourty years, but the time of the ſecond would have continued for near eighty years, and that without the leaſt hint of any ſuch difference betwixt them in the Prophecy; whereas it is uſual in this Prophecy to ſet a mark of diſtinction upon Plagues of the ſame kind, that are any thing conſiderably different from one another in the length of their continuance. This may be obſerved in the diſtinction that is made betwixt the three laſt Trumpets and the four former; And there is a preciſe Time mentioned in the fifth and ſixth Trumpets, to diſtinguiſh their diſproportion to one another; And this diſtinction in ſome places does ſeem plainly to intimate, That there is no conſiderable difference betwixt the length of the reſt, that have no ſuch mark to ſignifie it by. For *exceptio firmat Regulam.*

2. There

2. There would thus have been about 120 years betwixt the beginning of the ſecond Vial and the beginning of the third, whereas there was but fourty years diſtance betwixt the beginning of the firſt and of the ſecond.

For if the Sea of Blood be extended to the end of the *Swediſh* War, the third Vial would not be yet come; For there has been nothing ſince the end of the *Swediſh* War, that can tolerably deſerve the name of a dreadful Revenge upon the Beaſt for former Barbarities to the Church in *Rivers of Blood*, which is the Character of the third Vial.

3. There would alſo have been very great intervals betwixt the parts of the Plague of the ſecond Vial, and betwixt the Plague of the ſecond Vial and the third: Whereas the Judgments of the Vials are repreſented to be mortifying Judgments of the Beaſt, coming ſoon after one another, (*Theor.* 44.) ---- But in this Suppoſition, there would have been twenty years triumph of the Beaſt in the ſecond Vial, betwixt the Truce of the *Netherlands* and the *Swediſh* War; And fourty years interval betwixt the end of the ſecond Vial, with the War of it, and the beginning of the third Vial, which is not yet come: And all this without the leaſt hint of it in the Prophecy, as has been found to be uſual in ſuch Caſes.

4. That which did moſt properly and exactly anſwer the Character of the third Vial, would thus be applied only to the ſecond, for which it is unnatural and improper. The *Rivers of Blood* in the third Vial, which are ſignified to be ſent as a Revenge upon the party of the Beaſt, for great Cruelties that were committed before, do very properly and naturally repreſent the *Swediſh* War in the ſeveral parts of *Germany*, which was declared to have been undertaken in Vindication of the Proteſtant States, who had ſuffered by the Imperial Uſurpations and Cruelties ſome years before it; And was continued by them and their Allies only in *Germany*, or the Confines of it: Whereas that particular Seat of War, and the Revenge which it was to be for the former Cruelties of that Party, has nothing to repreſent it in the *Sea of Blood* in the ſecond Vial, which muſt be *a general* effuſion of Blood in almoſt all parts of the *Weſtern* Empire, and in which the States that are the Friends of the Church,

Rev. 16. 4, 5, 6, 7.

Church, are comprehended as well as the party of the Beaſt, tho it be a Judgment only upon the latter.

5. The Humiliations which the party of the Beaſt hath ſuffered ever ſince the *Swediſh* War, would thus be paſſed over as no concern of the Vials; whereas the Mortifications that they have received from the King of *France* for this fourty years together ſince that time, have been at leaſt as great as thoſe that are ſignified by the Characters of the firſt and fourth Vials.

6. This Proof would be ſtill more unqueſtionable, if it were further conſidered, That there is now but about One hundred years to the end of the Vials, as has been demonſtrated concerning the time of the firſt Riſe of the Beaſt; And therefore that in this way, the ſecond Vial would take up as much time as all the five that are yet to come. But the proof that has been already given of it, is ſufficiently clear without it. PART I.

It may therefore now be ſafely determined, That the Univerſal Bloodſhed in the ſecond Vial, muſt have been at an end, upon the fore-mentioned League betwixt the *Spaniards* and the *Dutch* at the fartheſt.

*The Plague of the third Vial ended with the* Swediſh *War in* Germany. Theor. 50.

For the Plague of the third Vial could end neither before nor after that War.

1. *Not before the* Swediſh *War*; becauſe betwixt the Univerſal Bloodſhed in the ſecond Vial, and the *Swediſh* War, there was no ſuch bloody Revenge upon the Beaſt for Cruelties before committed, as is made to be the Character of the third Vial. The particular Wars in ſome places before that time, betwixt the *Romaniſts* and the *Proteſtants*, tho they might begin ſome execution upon that party, yet were almoſt all to the great diſadvantage of the Church, as the *Bohemian* and *French* Wars in particular, which were the only conſiderable Events of that kind.

2. Again, If the third Vial had ended before the *Swediſh* War, then that War muſt have been the Plague of the fourth.

fourth Vial. For there could not have been more than the Judgment of one Vial upon the Beaſt, betwixt the end of the *general* Sea of Blood in the ſecond Vial and the *Swediſh* War, becauſe the party of the Beaſt were the Conquerors for near twenty years after the time of the ſecond Vial: And then the *Swediſh* War muſt have been the fourth Vial, becauſe it was the greateſt Mortification that the Beaſt has received ſince the Reformation; And ſo could not be left out as no part of any Vial.

But the *Swediſh* War could not have been the fourth Vial; For then the time after it would have been the fifth; whereas ſince the *Swediſh* War there has been nothing that comes any thing near the Character of the fifth Vial: But on the contrary, inſtead of weakning of the Kingdom of the Beaſt and humbling his Throne, the Beaſt has been ſucceſsful in the extirpation of the true Religion out of all the *Roman Catholick* Countries, where it had been ſetled. For theſe fourty years together he has been rooting them out of *Poland*, out of all the Imperial Countries, out of the Kingdom of *France* and the Dukedom of *Savoy*, where there is now no appearance of the outward profeſſion of the Proteſtant Religion.

2. The Plague of the third Vial could not *end after the* Swediſh *War*. For there has been nothing anſwerable to the Character of a bloody Revenge upon the Beaſt, that is ſignified by Rivers of Blood, ſince the fierceneſs of that War. And there would be an interval of eighty years ſince the end of the ſecond Vial and the beginning of the third, if the third Vial were ſtill to come; And the *Swediſh* War would have been in that interval accounted no Judgment upon the Beaſt, which was the moſt bloody Revenge upon him that he ever yet had.

Till the year 1660. The *French* and *Spaniards* did indeed continue the War. But they were both of the ſame Religion, and the conteſt was only Civil Juriſdiction; And ſo could not have in it any thing of the nature of a Vengeance for Blood.

*Anno* 1605. As for the beginning of this third Vial, it may be dated from *Stephen Botsky*'s Cruelties to the *Roman* Party in *Hungary*. For *Botsky*'s Actions could not be accounted part of

of the Sea of Blood, becauſe it was in none of the Territories in which the reſt were; but might very well be looked upon as part of the Rivers of Blood, becauſe they were the beginning of Bloodſhed in the *Fountains of Waters*, Rev. 16. 4. that is, in the Imperial Countries. This indeed did happen three or four years before the *Dutch* and *Spaniſh* Truce, but that is not worth the conſidering.

*The Plague of the fourth Vial is the Vexations of the Imperial and Papal Party, by the preſent King of* France. Theor. 51.

1. For the Plague of the fourth Vial is thoſe Mortifications of the Party of the Beaſt, which came upon them after the end of the Plague of the third Vial, for any ſuch conſiderable proportion of time, as the reſt of the Vials have taken up, and which do anſwer the Characters of the fourth Vial. 1.

Now the Vexations of that Party by the preſent King of *France*, have firſt *continued* upon them for as conſiderable a length of time as any of the Plagues of the reſt of the Vials; For they have *continued* for fourty years together after the end of the third Vial or the *Swediſh* War. 1.

The whole Reign of this preſent King of *France* has been nothing but an almoſt continued Mortification of the Papal Party and the *Auſtrian* Family, or its very near Dependants and Allies, with ſome ſmall and inconſiderable Interruptions.

The beginning of it may be accounted the continuance of the *French* Hoſtilities in *Flanders* after the *Swediſh* War, and the Peace of *Munſter*, which laſted till the Peace of the *Pyrenæans* above ten years together. It was again renewed by the Seiſure of *Lorain*, and was continued by the Conqueſts in *Flanders* and *Burgundy*, and after that carried on by the *German* War, and a new Invaſion of the Low Countries; And followed with the taking of *Luxemburgh*, and will now be concluded with a *Phaethontean* Fall of this Sun in his *ſcorching Heats* about the *Rhine*.

During theſe Humiliations of the Imperial Party, he had alſo very frequent occaſion to vex and humble the

*Innocent* X. several Popes within these fourty years, for the Restitution of *Castro*, and the Rights of the Duke of *Modena*, but espe-
*Alexander* VII. cially in the Affair of the *Corsi*, and about the Regale,
*Innocent* XI. and now lately in the business of the *Franchises*.

2. And next, that these Hostilities do very properly answer the Characters of the fourth Vial, has been already sufficiently shewn, Chap. 13.

Since the common Subject of all the Vials is the Empire of the Beast, never can one hope to find any Hostilities against him, that can so well answer the Character
Vers. 8, 9. of the *Sun*, and the *scorching* that Party with *his Heat*, than the Vexations of him who is set out by the Title of the *Eldest Son of his Kingdom*, and who is in so Eminent a manner the greatest Potentate in *Europe*, and is every where known by the name of the most *Christian King* for his Eminency in the *Roman* Party.

2. Again, If the *French* Vexations of the Imperial and Papal Party for these last fourty years, should not be the fourth Vial, Then would there first have been an interval of near fourty years betwixt the third Vial and the fourth; whereas they are signified to follow soon after one another, (*Theor.* 44.) And which is explained by the Example of the three first Vials that did come soon after one another, (*Theor.* 49, 50, 51.) And next there would have been no account made of all the Evils that the Party of the Beast has suffered from the *French* for these fourty years, tho they have been greater than the Plagues of the first Vial, and tho they do very exactly answer the Character of the fourth.

3. The Actions of the last past fourty years, do not answer the Characters of either the second, or third, or fifth Vials, much less can they at all be thought to have any relation to the Characters of the sixth or seventh Vials, but do very properly answer those of the fourth.

After this evidence for the Application from the Prophesie it self, it cannot but surprize one to see how providentially it was ordered for the making it known
CHAP. XIII. to the World, as has been remarked, That from the beginning of the Reign of this present King of *France* to this time, the *French* Court should be so extreamly fond of

of the Figure of the *Sun* for their Kings Device, ſo as even to ſtamp it upon the publick Coin, and ſhould be ſo zealous in the Defence of the Propriety of it againſt all Oppoſers.

Now if the time of the Vials does begin ſoon after the Reformation, (according to *Theor.* 47.) And the preſent *French* King be the chief matter of the fourth Vial, it may ſafely be concluded of the Vials in general, That

*Every one of the Plagues of the Vials do take up a great many years to be fulfilled in.* Conſeq. 1.

And then does it appear more particularly, That,

*The diſtance of the end of each Vial from the end of that which went before it, is about fourty years.* Conſeq. 2.

For it appears from the different Characters of the three laſt Trumpets in compariſon with the four firſt, That the Prophecy takes care to give very plain and open ſignifications of the different lengths of the ſeveral Plagues, where the difference betwixt them is any thing conſiderable in the lengths of the Events: And therefore may it be reaſonably concluded, that if there were any conſiderable difference betwixt the diſtance of any one of the Vials from another that was next before it, in compariſon with the diſtance of the reſt from thoſe that did immediately precede them, There would have been ſome peculiar Signification given of it in the Prophecy. But there is no ſuch diſtinguiſhing mark ſet upon any of the Vials, as does in the leaſt intimate any difference betwixt them, in regard of the length of their continuance. Rev. 8. 13.

It may therefore from hence be gathered, That the Ends of the time of the Vials, are at equal diſtances from one another; And this being determined by the four firſt Vials, (which are already known,) to the term of about fourty years, is to be applied upon that account to the time of the three laſt Vials alſo.

This would very much confirm that which is elſewhere endeavoured to be demonſtrated, That,

Conſeq. 3. *The time of the Beaſt muſt be at an end about the year* 1800.

For the three laſt Vials according to the Example of thoſe before them, are to continue each of them about fourty years, and they are yet to come. But the laſt of them may be ſuppoſed to finiſh its buſineſs in a ſhorter time, and then the end of the Beaſt muſt be ſome years before that time.

It does alſo follow from what has been obſerved, of the uſual time of the continuance of every Vial, compared with the length of the Reign of the preſent King of *France*, That,

Conſeq. 4. *The fifth Vial is now near at hand.*

For the preſent King of *France* has Reigned now above Fourty years ſince the end of the third Vial, or the *Swediſh* War. And that ſpace of time will be found to be the common diſtance of all the other Vials from any other: Wherefore the fourth Vial muſt be now very near its end, and the beginning of the fifth near at hand.

## CHAP. XVI.

*The Plagues of the three laſt Vials the ſame with the third Woe of the laſt Trumpet. The Slaughter and Converſion of the Enemies of the Riſen Witneſſes, is but in one particular Kingdom of the dominion of the* Roman Church. *The fifth Vial a* general *Mortification of the* Roman Church.

*The third Woe in the ſeventh Trumpet, falls wholly upon that part of the* Roman *Empire which belongs to the Beaſt.* Theor. 52.

FOR all the Trumpets fall upon ſome part of the *Roman* Empire, (*Conſeq. Theor.* 18.)--- And the Woe of the ſixth Trumpet does deſtroy the *Eaſtern* Empire, (*Conſeq.* 2. *Theor* 19.)--- There remains therefore nothing to be the Object of the third Woe in the ſeventh Trumpet, but the *Weſtern* Empire with the Church Rule of it, which is the Juriſdiction of the Beaſt.

*The laſt Act of the ſeventh Vial, is the ſame with the laſt part of the third Woe in the ſeventh Trumpet.* Theor. 53.

For the ſole Object of the third Woe is the Party of the Beaſt, (by *Theor.* 52.) --- And it ends with the ruine of that Party juſt before the Univerſal and Eternal Reign of Chriſt, *Rev.* 11. And the ſeventh Vial does end with the deſtruction of the Beaſt, (*Rev.* 19. *Theor.* 44.) The laſt Act of both, muſt therefore be but one and the ſame thing.

*The Plague of the ſixth Vial cannot appear till after the end of the ſecond Woe in the ſixth Trumpet.* Theor. 54.

For the Plague of the ſixth Vial is to be after the Reformation, (*Theor.* 45.) And therefore long after the ſettlement

ſettlement of the *Turks* on this ſide the River *Euphrates*, (*Rev.* 9. 14. *Theor.* 19.) It is alſo deſcribed to come from
Rev. 16. 12. *beyond* the River *Euphrates*, and to have the *Waters of* Euphrates *dryed up* for a more eaſie Paſſage: And the drying up of the Waters of the River of a Nation, does ſignifie amongſt the Prophets the deſtruction of the Kingdom, to which they are a Fence, *Iſaiah* 19. 5, 6, 7, 8. *Jerem.* 51. 36, 43. compared with *Iſaiah* 44. 27. *Jerem.* 50. 38. *Iſaiah* 11. 15, 16.

And *Waters* do repreſent a whole Nation amongſt the Prophets, *Iſa.* 8. 7. And then the drying them up can be nothing but the deſtruction of that Nation.

Now there is no Kingdom that has appeared in thoſe parts ſince the Reformation, but the *Turkiſh* Empire; much leſs any that can deſerve that Epithet of the *great River Euphrates* any thing like the *Turkiſh* Empire; Wherefore the Plague of the ſixth Vial cannot appear till after the Ruine of all the Remainders of the *Turkiſh* Empire about *Euphrates*, that is, not till after the paſſing away of the ſecond Woe.

Indeed, it cannot be conceived how any Enemy ſhould be able to come from beyond the River *Euphrates* againſt the *Weſtern* Empire by Land, as is here ſignified by the *drying up of the Waters of the River*, as long as the *Turkiſh* Empire holds up in *Aſia*.

And beſides, if there ſhould be any ſuch new Plague from thoſe parts before the *paſſing away* of the ſecond Woe, there would be a new Trumpet ſounded againſt the *Roman* Empire from the ſame quarter of the World, before the paſſing away of the Trumpet before it; whereas the
Rev. 11. 14. ſecond Woe of the ſixth Trumpet is ſaid to *paſs away* before the ſounding of the ſeventh Trumpet.

If it ſhould be hereupon imagined, That the Plague of the ſixth Vial might be nothing elſe but the paſſing away of the ſecond Woe, or the end of the *Turkiſh* Empire ſignified by the drying up of *Euphrates*, it is to be conſidered, That the drying up of the Waters of *Euphrates* is not the Plague of the ſixth Vial, but only to make way for the Plague of that Vial, which is the pre-
Rev. 16. 12, 13. paration of the *Eaſtern Kings upon the Beaſt and falſe Prophet*;

*phet*; And beſides, the Plague of every Vial falls upon the Party of the Beaſt, (*Theor.* 44.) And therefore cannot that of the ſixth be deſigned againſt any other.

*The Plague of the ſixth Vial muſt neceſſarily be in the time of the third Woe.* Theor. 55.

For the Plague of the ſixth Vial is after the paſſing away of the ſecond Woe, (*Theor.* 54.) --- And the third Woe *comes quickly* after the ſecond, which it cannot be imagined to do if the Plague of the ſixth Vial ſhould come in betwixt the paſſing away of the ſecond Woe and the coming of the third; For the buſineſs of the ſixth Vial is the laſt deſtruction of the great Kingdom near *Euphrates*, and great preparations for War betwixt the whole Party of the Beaſt all the World over, and the Kings of the *Eaſt*, which cannot be brought about in a ſmall time. Rev. 11. 14.

And from hence it appears, That,

*The whole time of the Plague of the ſeventh Vial, is contemporary with the latter part only of the time of the third Woe.* Theor. 56.

For the Plague of the ſixth Vial is executed in the time of the third Woe, (*Theor.* 55.) --- And the whole time of the ſeventh Vial is after that of the ſixth, (*Theor.* 44.) --- And the laſt end of the ſeventh Vial is the ſame with the laſt part of the third Woe, (*Theor.* 53.) --- The whole time therefore of the ſeventh Vial, is in the time of the latter part of the third Woe.

It is alſo apparent from the former Propoſition, That,

*The Plague of the fifth Vial is not yet come.* Theor. 57.

This does neceſſarily follow from what has been found to be the time of the fourth Vial, which appears to be but now at its laſt concluſion; But this is now ſtill further confirmed from what has been juſt now found about the time of the ſixth Vial.

For

For the Plague of the fifth Vial is at an end before that the ſixth begins, (*Theor* 44.) And the Plague of the ſixth Vial is in the time of the third Woe, (*Theor.* 55.) --- And the third Woe is not yet come, becauſe the ſecond is not yet paſſed away, (*Theor.* 19.) If then the Plague of the fifth Vial were already come, it muſt be in being at this preſent time, becauſe the ſixth which is not yet come, muſt be ſoon after it, (*Theor.* 44.)

But there is no manner of appearance of any ſuch *Darkneſs upon the Kingdom of the Beaſt* at this preſent, as is deſcribed in the fifth Vial. But inſtead of it, we ſee the Majeſty of the *Roman* Church to be ſo far from being eclipſed, that it is now in the greateſt Glory and Splendor, that it has been ſince the Reformation; it has been continually victorious over the Church for above theſe thirty years together in all parts of the Dominions of the *Roman* Church, where the Proteſtants had any allowance, in *Poland*, *Bohemia*, *Sileſia*, *Moravia*, *Hungary*, the *Bavarian* Territories, and lately very remarkably in the great Kingdom of *France*, and in the Dukedom of *Savoy*, to the utter extinction of all profeſſion of the true Religion amongſt them.

Rev. 16. 10.

*Anno* 1687.

Wherefore the Plague of the fifth Vial cannot be yet come.

Now to ſhew what Relation the fifth Vial has to the third Woe, it is to be obſerved, That,

Theor. 58. *The third woe is a continual advancement of the Church in all parts of the Dominion of the Beaſt till the laſt end of his Power.*

1. The third Woe is *an advancement of the intereſt of the Church*, becauſe it is a Woe upon the Party of the Beaſt, (*Theor.* 52.) that advances the Univerſal Kingdom of Chriſt.

Rev. 11. 15.

2. It is ſuch an advancement of the Intereſt of the Church in *all parts of the Dominions of the Beaſt*, becauſe the whole matter of it is the *Kingdoms of this world become the Kingdom of the Lord and his Chriſt*; And this alſo after the Reſurrection of the Witneſſes, which is the beginning of the new

*Ibid.*

new recovery of the Church in all parts of the dominion of the Beaſt, where they had been killed.

3. It is a *continual* or *gradual* advancement of the Church, and not a ſudden total triumph over its enemies, becauſe it is contemporary with the two laſt Vials at leaſt, (*Theor.* 55 and 56. Which are gradual advances of the deſtruction of the Beaſt; whereas if the third woe were nothing but a ſudden general Triumph of the Church over the power of the Beaſt, it could not be in the time of the ſixth Vial at leaſt, Rev. 16. 14. which repreſents the Party of the Beaſt to be in a conſiderable poſture of oppoſition.

4. It is a *continual or uninterrupted ſucceſs* of the Church againſt the Beaſt, becauſe firſt it is after the Reſurrection of the Witneſſes which appear to be the laſt deliverance of the Church from the oppreſſions of the Beaſt, (*Theor.* 1.)

And next, becauſe the Character of the third woe Chap. 11. 51. is the converſion of the Kingdoms of this World, which cannot ſignifie leſs then an *uninterrupted* advancement of the power of the Church above the power of its chief enemies, which in this place are none but the party of the Beaſt, (*Theor.* 52.)

5. The third Woe is alſo a *continual or uninterrupted ſucceſs* of the Church *to the laſt ruin of the Beaſt*, becauſe it is the Woe of the laſt Trumpet, which makes *all the Kingdoms of the World the Kingdom of Chriſt*, and alſo becauſe it is the ſame thing in the laſt end of it with the laſt part of the ſeventh Vial, (*Theor.* 53.) —— For the laſt part of the ſeventh Vial is the ruin of *Babylon* and the Beaſt, upon which ſucceeds the everlaſting Reign of Chriſt with his Saints. Wherefore the third Woe is a continual advancement of the intereſt of the Church in all parts of the dominion of the Beaſt with an uninterrupted ſucceſs againſt that Party to their laſt ruin. Rev. 11. 15.

Theor. 59. *All the Vials, that are contemporary with the third Woe, are parts of it.*

For the third Woe is the uninterrupted ſucceſs of the Church to the laſt ruin of the Beaſt, (*Theor.* 58.) ---- It is alſo *all the parts* of that ſucceſs to the laſt, becauſe in all parts of the dominion of the Beaſt to the laſt, (*Theor.* 1. and 52.) ---- And all the Vials are the laſt Plagues upon the Beaſt to mortifie his power in the Church, and to bring him to his laſt ruin, (by *Theor.* 44.)

Wherefore thoſe Vials, which are contemporary with the laſt Woe, are but parts of the ſame uninterrupted ſucceſs of the Church, which the laſt Woe is in general.

This is confirmed by the example of the other two Woes before the laſt Trumpet. For the ſecond Woe is *all the parts* of the ſucceſs of the Turks againſt the Roman Empire; And the firſt Woe was all the parts of the ſucceſs of the Saracens within the time allotted to it.

And by this it appears, That

Theor. 60. *The third Woe is nothing elſe but the Vials that are contemporary with it.*

For if there were any more plagues in the third Woe, beſides the Vials, that are contemporary with it, Then the Vials would not be the ſeven laſt plagues, which brought the Beaſt to his ruin; For thoſe plagues which are ſuppoſed to be in the third Woe beſides the plagues of the Vials, that are contemporary with it, would be ſome of the ſeven laſt plagues. Wherefore the Vials that are contemporary with the third Woe, are *All the parts* of that Ruin of the Beaſt, which is the third Woe in general.

And therefore,

Conſeq. *The beginning of the third Woe is the plague of the firſt of thoſe Vials.*

AS a further preparation for a diſcovery of the Relation of the fifth Vial to the third Woe, it may be conſidered, That *The*

*The ſlaughter, and converſion of the enemies of the riſen witneſſes ch.* 11*th.* 13. *is at the concluſion of either the fourth or fifth Vial.* Theor. 61.

For that ſlaughter, and converſion is juſt before the third woe, and therefore juſt before that Vial that begins the third woe, (*Theor.* 60.) ---- And that Vial muſt be either the fifth or the ſixth; For the third woe is not yet come, And the fourth Vial is juſt about its laſt end; (*conſeq. Theor.* 51.) And the ſixth is known to be a part of the third woe (*Theor.* 55. and 59.) Wherefore that ſlaughter and converſion muſt be either juſt before the fifth or the ſixth Vial, that is, either at the concluſion of the fourth or fifth Vial. Rev. 11. 13.

*The ſlaughter, and converſion* &c. *chap.* 11*th. is but in one particular part of the dominion of the Beaſt.* Theor. 62.

For all the enemies of the Witneſſes in that place are ſignified to be at an end, *ſeven Thouſand were ſlain and the reſt converted*; Which ſhows the Scene of that event to be but one part of the dominion of the Beaſt, becauſe the party of the Beaſt continues in oppoſition to the Church long after that Time, for the whole continuance of the Time of the ſixth and ſeventh Vials in the third Woe (*Theor.* 44.) Rev. 11. 13.

*The ſlaughter and converſion* &c. *chap.* 11*th is no part of any of the ſeven Vials.* Theor. 63.

For it is at the concluſion of either the fourth or the fifth Vial (*Theor.* 61.) --- And the Perſons, who are the objects of the fourth and fifth Vials continue *impenitent* after the Plagues of them, whereas after the ſlaughter in chap. 11*th the reſt* are ſaid *to give Glory to God* or to repent and be converted; The perſons therefore in that place of the 11*th* chap. muſt be different from thoſe, who are the objects of the fourth and fifth Vials; And the ſixth Vial is certainly after the time of that ſlaughter and converſion, which is deſcribed to be before the paſſing away of the ſecond Woe; For the ſixth Vial is a part of the third Rev. 16. 9, 11.

Woe, (*Theor.* 59.) Wherefore that ſlaughter and converſion can be no part of the plagues of any of the *Vials*.

From hence it does appear, That

Theor. 64. *The Plagues of the Vials do not fall upon one particular part only of the dominion of the Beaſt.*

For if the Plagues of the Vials did fall upon any particular parts only of the dominion of the Beaſt, Then would the ſlaughter and converſion of the enemies of the Witneſſes belong to one of the ſeven Vials, contrary to (*Theor.* 63.)

The conſequence is neceſſary, For the ſeven Vials are the ſeven laſt Plagues upon the Beaſt, And that ſlaughter and converſion, *&c.* is within the time of the Vials, becauſe not yet paſt, (*Theor.* 33.) ---- It is alſo as conſiderable a Plague upon the Beaſt, as any can be in *a particular part only* of his dominion, becauſe it appears to be the total ruine of the intereſt of the Beaſt in the place, where it is, *Seven Thouſand were ſlain and the reſt* converted; It is therefore as much qualified to be one of the ſeven laſt Plagues, as any of the Vials, if they fall upon particular parts only, of the dominion of the Beaſt.

It may be replyed, that the Vials may be the ſeven laſt Plagues in ſome parts of the dominion of the Beaſt, And yet this be a Plague different from them in another part of his dominion. But then there muſt be eight laſt Plagues upon the Beaſt in all, whereas the Vials are called the ſeven laſt Plagues *in which the wrath of God was filled up*: Which does plainly ſignifie them to be ſeven, and no more. Eſpecially when we ſee them reckoned up in order one after another, which ſhows the number ſeven to be a broken number, and therefore to be limited to juſt ſo many particulars.

Rev. 15. 1.

Wherefore the Vials muſt be Plagues of a different nature, and much more conſiderable, then the ſlaughter and converſion of the enemies of the Witneſſes was; And this they could not be, as has been ſhown, if they had been upon particular parts only of the dominion of the Beaſt. And therefore muſt they be of a more *general* extent.

It

It is alſo apparent from all the objects of the Vials, that the Plagues are poured out upon all the chief ſupporters of the intereſt of the Beaſt. The firſt Vial pours out a Plague upon all thoſe in general, that had *the mark of the Beaſt*; The ſecond brings in an Ocean of blood in all parts of the dominion of the Beaſt, The third extends to all the conſiderable friends of the Imperial and Papal Intereſt, the Rivers and Fountains, the King of *Spain*, the Duke of *Lorraine*, the Duke of *Bavaria*, and all the Imperial Party in *Germany*. The fourth is found to be of much the ſame extent; The fifth has nothing in it that contradicts this, but is ſaid to fall upon the Kingdom of the Beaſt indefinitely; The ſixth is expreſly intimated to concern the Beaſt and falſe Prophet, and all the Kings of the earth, that are their confederates; And the ſeventh is generally agreed to be the final deſtruction of the whole Party.

Rev. 16. 2. v. 3. v. 4. v. 8. v. 10.

Wherefore it may now be concluded, that the Plagues of the Vials, do not fall upon particular parts only of the dominion of the Beaſt.

*The Plague of the fifth Vial is an eminent humiliation of the Ruling power of the Beaſt* in all parts *of his dominion.* Theor. 65.

1. It is an *eminent humiliation of the Ruling power of* the Beaſt, becauſe it is ſaid to fall upon his *throne*, and *to fill his Kingdom with darkneſs*; And *darkneſs upon a Kingdom* is commonly uſed amongſt the Prophets, to ſignifie at leaſt a great diſorder in the Government of a Kingdom, but ſometimes alſo it denotes the utter ruine of it: Wherefore ſince the Kingdom of the Beaſt is ſaid here to be full of darkneſs; The leaſt that that can ſignifie is a very eminent humiliation of the Ruling power of the Beaſt.

Rev. 16. 10.

2. The Plague of the fifth Vial is alſo an humiliation of the power of the Beaſt *in all parts of his dominion*, becauſe this darkneſs is expreſſed to *fill* his Kingdom: And by the *Kingdom of the Beaſt* muſt be underſtood his *Roman* Kingdom. For it is his *Roman* Authority in general which in all parts of this Prophecy is ſignified by the terms of *the Kingdom, or Power, or Authority of the Beaſt*. And his

1.

his *Roman* Kingdom is *all* the parts of the dominion of the Beaſt.

2. This is alſo further confirmed by the Sphear, and Object of all the other Vials which is the party of the Beaſt in general, as has been obſerved, (*Theor.* 64.)

3. Whatever might be ſignified by the Object of the other Vials, yet by the *Kingdom* of the Beaſt in diſtinction to the ſeveral Parts of it named in the other Vials, as the Earth, Sea, Rivers, *&c.* cannot be ſignified leſs, then that *whole* Kingdom of which the others ſeem to be but the *Parts*; And that muſt be his whole *Roman* Kingdom. For it is that dominion, of which the Earth, Sea, and Rivers in the other Vials are ſaid to be the Parts.

Rev. 13. 3,4,5, 7, 12. and Ch. 17. 13, 17.

4. By the Dominion, Authority, and Kingdom of the Beaſt in all other Parts of this Prophecy is ſignified his Kingdom and Authority indefinitely, or without any limitation to one particular Principality, where his chief Seat is; And ſo denotes his Authority in general or in all Parts of his Dominion; And therefore ought his Kingdom in the fifth Vial to be underſtood indefinitely, or without reſtriction to any particular Part of his Juriſdiction.

Rev. 17. 13, 17.

5. Eſpecially, if it be conſidered, that in the figure of the Beaſt, The Ten Horns, which repreſent all the other Kingdoms, are ſhown to belong to him as his proper furniture; And in the explication Thoſe Ten Kings are ſaid to have one mind, and to agree to give their Kingdoms to the Beaſt, by which they become all his one Kingdom only.

6. By the Kingdom of the Beaſt muſt at leaſt be ſignified ſomething more than what is called *the tenth Part of the City* chap. 11. v. 13. That is, more than one of the Ten Kingdoms which are ſaid to be given to the Beaſt, (*Conſeq.* 2. *Theor.* 21.) And therefore muſt the Kingdom of the Beaſt ſignifie more than either the Imperial Countries or the Papacy; And then what can it ſignifie, but the *whole* extent of the Dominion of the Beaſt or his Kingdom in general?

The pouring out of the Vial upon the *Throne* of the Beaſt, need not be fixed to any particular Seat of the Beaſt. For the *Seat and Throne* of the Beaſt in this Prophecy,

phecy, is frequently uſed for his ſupream Authority in general, and not for any particular place, where it reſides, as *Chap.* 13. 2. and *Chap.* 17. 15. *The waters where the whore ſitteth*: *As* Babylon, and the great City, are alſo known to be uſed for the Univerſal Domination of *Rome.*

## CHAP. XVII.

*The whole Plague of the fifth Vial within the time of the third Woe*: *It begins the third Woe. The laſt end of the* Turkiſh *Wars or their Ruine, and the Reſurrection of the Witneſſes near at hand. Further evinced, that the Vials muſt begin ſoon after the Reformation, to ſignifie the Plagues that fell upon the* Roman *Party by the Reformation, diſtinct from thoſe that they ſuffered at the ſame time from the* Turks *as the ſecond Woe*; *How the third Woe is ſaid to* come quickly. *The date of the Vials ſoon after the Reformation, aptly intimated at the end of the* 9th. *Chapter of the* Revelations, *and the beginning of the* 10th. *The ſame further proved from the nature of the* Victory *mentioned,* Rev. 15. 2. *before the Vials. No proof from* Rev. 10. 6, 7. *That the beginning of the ſeven Vials muſt be after the ſound of the ſeventh Trumpet.*

I Have been the more ſcrupulous to confirm the general extent of the Vials upon the whole Kingdom of the Beaſt, becauſe upon the ſtrength of that does depend all determinate Knowledge of the beginning of the time of the fifth Vial, which is very requiſite for fixing the time of the Reſurrection of the Witneſſes: For now it appears, That

*The*

Theor. 66. *The whole Plague of the fifth Vial is within the time of the third Woe.*

1. For the fifth Vial ends juſt before the time of the ſixth, (by *Theor.* 44.) --- And the ſixth is part of the third Woe, (*Theor.* 55. and 59.) --- And would begin the third Woe, if it were the firſt of the Vials in the third Woe, (*Conſeq. Theor.* 60.) --- And then the fifth Vial being not long before it, (*Theor.* 44.) --- Would be contemporary with that State of things which is deſcribed to come juſt before the paſſing away of the ſecond Woe; For the third Rev. 11. 14. Woe *comes quickly* after the paſſing away of the ſecond.

But the Plague of the fifth Vial cannot poſſibly be *contemporary* with that State of things that is deſcribed to come juſt before the paſſing away of the ſecond Woe.

For the Plague of the fifth Vial continues for a great many years together, (*Conſeq. Theor.* 51.) --- And therefore, if it were contemporary with thoſe things that are deſcribed before the paſſing away of the ſecond Woe, it Rev. 11. 7, 13. muſt be contemporary with the *overcoming and killing of the witneſſes.* For they roſe again from the dead within three years and an half at the fartheſt after their killing, And their Aſcenſion into the Throne, is deſcribed to Verſe 13, 14. be preſently after; And the Earthquake, and all that follows till the mention of the paſſing away of the third Woe, is ſaid to be at the ſame time with their Aſcenſion: So that the time of the fifth Vial muſt then reach as high at leaſt, as the overcoming and killing the Witneſſes.

Now the Witneſſes repreſent the whole Church under the power of the Beaſt, (*Suppoſ.* 4) ---- And the overcoming and killing them, is the utter extinction of all publick profeſſion of the true Religion within the Juriſdiction of the Beaſt, (*Theor.* 29.) --- VVhich muſt therefore require many years to accompliſh it; eſpecially if it be conſidered, That that Suppreſſion of the true Religion in all *Roman Catholick* Countries, called the Death of the VVitneſſes, muſt be after the beginning of the Reformation, and when it has got ground in many Kingdoms; becauſe it is juſt before the third Woe.

But

But it is a plain contradiction, that the Plague of the fifth Vial ſhould be at the ſame time with ſuch a Triumph of the Beaſt over the Church in all parts of his Dominion for many years together. For that Plague is, on the contrary, an eminent Humiliation of the power of the Beaſt in all parts of his Dominion for many years together, (*Theor.* 65. *Conſeq. Theor.* 51.) --- Neither can the Plague of the fifth Vial be *part of it* before the paſſing away of the ſecond woe, after the Triumph of the Beaſt over the Church in killing the witneſſes and *part of it* in the time of the third woe; For then it muſt be contemporary with the Slaughter and Converſion of the Enemies of the VVitneſſes, or the Party of the Beaſt, *Rev.* 11. 13, 14. ---- Whereas the fifth Vial repreſents all Parts of the Dominion of the Beaſt to be impenitent. Rev. 16. 11. The Plague of it was upon his whole Kingdom, (*Theor.* 65.) And they are ſaid *not to repent*, which ſignifies, That *no part* of his Kingdom were converted; And therefore can there be *no part* of the Plague of the fifth Vial before the time of the third woe, becauſe the third woe follows preſently after the ſecond, at the paſſing away of which, Rev. 11. 14. that Slaughter and Converſion of the *Roman* Party is deſcribed to be.

VVherefore ſince *no part* of the fifth Vial can be before the third woe, it muſt neceſſarily *All* of it be within the time of the third woe.

2. It appears alſo by what is found to be meant by the Plague of the fifth Vial, That it *could not be before the beginning* of the third woe, becauſe the third woe is the beginning of the uninterrupted Encreaſe of the Succeſs of the Church againſt the Beaſt, in all parts of his Dominion till his laſt Ruine, (*Theor.* 58.) --- And the ſixth Vial is certainly a part of that Succeſs, (*Theor.* 55.) --- And the fifth Vial is juſt before the ſixth, (*Theor.* 44.) --- And repreſented to be an Humiliation of the power of the Beaſt in all parts of his Kingdom, (*Theor.* 65.)

The fifth Vial muſt therefore begin at the ſame time with the third woe, and be the ſame with it upon that account, (*Theor.* 59.)

3. The Character of the fifth Vial does ſeem to have
Rev. 16. 10. *an immediate Relation* to the buſineſs of the third woe. The Plague of it falls upon the *Throne* and *Kingdom* of the Beaſt, which does very naturally ſignifie the beginning of a general Humiliation of the power of the Beaſt in all the ten Kingdoms, of which his Kingdom conſiſts, which does properly denote, That the *Kingdoms of*
Rev. 11. 15. *this world* do then begin to be the *Kingdom of Chriſt*, according to the Character of the third woe: And this is another confirmation, that the fifth Vial begins the third woe.

4. The Plague of the fifth Vial has alſo the ſame effect attributed to it that the firſt Vial had at the beginning of
Rev. 16. 10. the Reformation, that is, Sores and Pains to *make them gnaw their Tongues for pain*; Which ſeems to intimate, That they ſhall have much the ſame uneaſineſs and indignation from alike Cauſe, or by reaſon of a new Reformation amongſt them, ſince there is none of the other Vials that are ſaid to have that effect, but only the firſt: And then what can be liker the Character of the third woe, then the beginning of ſuch a Reformation, which is to continue to the end of all the Vials? And it is not eaſie to imagine, what elſe can be meant by the *darkning of the Kingdom of the Beaſt*, and the humbling of his *Throne*, but a general Reformation in all Roman Catholick Countries; For that is properly the Kingdom of the Beaſt.

'All the Proof that has been hitherto given of this Pro-
'poſition, is wholly independant upon the Application of
'the Trumpets; And upon that account it may be made
'uſe of as another confirmation, That,

Conſeq. 1. *The ſecond Woe is the* Turkiſh *Empire.*

'For the ſecond woe is a Nation that was looſed from *Eu-*
'*phrates* to deſtroy the third part of Men, and it ending
'juſt before the third woe, that is, juſt before the fifth
*Conſeq. Theor.* 60. 'Vial, (*Theor.* 66.) It muſt neceſſarily be now in being;
'For the fifth Vial is near at hand, (*Conſeq.* 4. *Theor.* 51.)
'Now there is no other Nation in being at this preſent,
'to which thoſe circumſtances can agree; but the *Turkiſh*
'Empire

'Empire on the other ſide, ſince it has been proved in the 'Interpretation of the Trumpets, (*Conſeq.* 2. *Theor.* 19.) 'That the *Turkiſh* Hoſtilities are the ſecond woe; The 'preſent condition of the *Turkiſh* Empire does ſhew, That 'the ſecond woe is paſſing away at this preſent, that is, 'juſt before the time of the fifth Vial, (*Conſeq.* 4. *Theor.* 51.) 'And therefore muſt the fifth Vial begin the third woe.

'For whatſoever may be the iſſue of this preſent Humi-'liation of the *Turks*, yet the leaſt that can be conceived 'of it is, That they will be no more a *Woe* to the *VVeſtern* 'Empire; For it appears from the ſixth Vial, (*Theor.* 54.) 'that there will be no *Turkiſh* Empire at that time to hinder 'the Paſſage of the Kings of the *Eaſt*; And according to 'the Examples of all the reſt of the Vials before it, the 'fifth muſt be paſt within theſe next fourty years; And 'therefore it cannot be above ſo many years at fartheſt 'before the end of all the Power of the *Turks*. Now it 'cannot be conceived, That they ſhould be in any diſpo-'ſition or capacity, within ſo ſhort a ſpace of time, to be 'a new woe to their neighbour Princes, eſpecially when it 'is conſidered, How many Allies muſt be comprehended 'in the next general Peace with the *Turks*, and how much 'it will be the intereſt of them all to join againſt any 'Violation of it.

'Tho the *Turks* ſhould continue a diſtinct People and 'Kingdom till that time, for fourty years longer; yet 'according to the Example of the firſt woe, That would 'not qualifie them to be ſtill accounted the continuance 'of the ſecond woe; For the time of the firſt woe was 'paſt before the looſing of the four Angels, or the Reign 'of *Ottoman*, that is, when the *Saracens* ceaſed to be a 'Vexation to the *Roman* Empire, which was long before 'the *Saracen* Empire was deſtroyed.

'Wherefore, ſince in all Appearance the ſecond Woe 'muſt at fartheſt be paſſed away upon the next general 'Peace with the *Turks*; And ſince either a general Peace 'or their laſt Ruine cannot be far of, the third Woe muſt 'begin very ſhortly; And therefore muſt the fifth Vial al-'ſo, which is now near at hand, (*Conſeq.* 4. *Theor.* 51.) be 'within the time of the third woe.

5. The deſcription alſo of the killing of the Witneſſes juſt before the third woe, does extreamly well agree with the State of the Proteſtant Church at this preſent, (as has been obſerved, *Chap.* 7.) which makes it very probable, That the third Woe is not farther off this preſent time than the fifth Vial, whoſe time is near at hand, (*Conſeq.* 4. *Theor.* 51.) And therefore that the Plague of the fifth Vial is in the time of the third woe.

The general Tendency of all Chriſtendom at this preſent towards a Reformation, does ſtill further confirm our Expectations of the near approach of the third woe; *Molinos* Succeſs in almoſt all the *Southern* parts of *Europe*, to the alienating their Hearts from many of the Superſtitions of their Church: And the general diſguſt, that the moſt conſiderable part of the *Gallicane* Church have againſt the offenſive Doctrines of the *Roman* Party, are very plain Teſtimonies of the general Inclination of that Party to a new Reformation: The plaineſt inſtance of which, is their new way of defending their Cauſe by falſe colours, to make their Religion to be much the ſame with that of the Reformed Churches, which has now the Approbation of all the Ruling Part of their Church.

NOW if the Plague of the fifth Vial be in the time of the third woe, ſince it muſt be the firſt of theſe Vials that are contemporary with that woe; it is then apparent from *Conſeq. Theor.* 60. That,

Conſeq. 2. *The beginning of the Plague of the fifth Vial, is the beginning of the third woe.*

AND as the preſent poſture of the *Turkiſh* Affairs, and the preſent State of the Proteſtant Churches all over *Europe*, do much confirm the fifth Vial to be the beginning of the third woe; ſo do the other parts of the proof of that Propoſition much more ſtrongly prove, That,

Theor. 67. *The final end of the* Turkiſh *Hoſtilities as the ſecond woe, and much more the time of the Reſurrection of the witneſſes is near at hand.*

For the third woe begins with the Plague of the fifth Vial,

Vial, (Conſeq. 2. *Theor.* 66.) and that Plague is near at hand (Conſeq. 4. *Theor.* 51.) and therefore muſt the things which are deſcribed to come before the third woe be ſtill more near this preſent Time, The firſt of which is the paſſing away of the ſecond woe, or the final end of all the *Turkiſh* hoſtilities.

Now if the final end of all *Turkiſh* hoſtilities be ſo near, the Reſurrection of the Witneſſes muſt be juſt at hand. For the advancement of the Reformed Religion, into the Throne of a Kingdom, where the Witneſſes lay dead, called their *Aſcenſion* (eſpecially ſince it is accompanyed with the end of all their Enemies in that Kingdom by the converſion of it, all which is to happen before the end of the ſecond woe) muſt in all likelyhood take up almoſt all the Time that is now to come before the end of that woe, ſince it is determined to be ſo near at hand. And then the Reſurrection of the Witneſſes, which muſt be before all thoſe events muſt be very near this preſent Time. Rev. 11.12,13.

This is very much confirmed by the examples of all the Vials that are paſt; The buſineſs of each of them did follow ſoon after one another. It is true, the Plague of the third Vial did not appear it may be to any purpoſe, till twenty years after the end of that of the ſecond. But there was enough in the *Hungarian*, *Auſtrian*, and *Bohemian* commotions juſt about the end of the ſecond Vial, to give them the name of the beginning of the third Vial upon the fountains of Waters; And the more conſiderable inſurrections in *Bohemia*, and *Hungary* were not long after; And they were both in much the ſame place with the *Swediſh* War, and upon much the ſame account, for a liberty of Religion.

According to this general example of the reſt, The fifth Vial muſt begin within a very few years: And ſince the third Woe begins with the fifth Vial, which is now at hand (*Conſeq.* 4. *Theor.* 51.) The ſecond Woe muſt paſs away in a very ſhort Time.

The preſent State of the *Turkiſh* Affairs will not in all appearance allow any long delay for the accompliſhing of this; That Government ſeems to be uncapable of ſubſiſting

ſiſting ſo long without a peace. Their late pillages of *Conſtantinople*, and the impoveriſhing of the richer ſort among them, which was the only thing they could have recourſe to in a Time of need, has diſabled all the great Men to relieve them on any emergent occaſion; And the publick revenue was ſo much fallen before, and their treaſury ſo wholly exhauſted, that there is no appearance of any way for them to raiſe a fund for the further continuance of the War, againſt ſuch Victorious Enemies, as are now engaged by intereſt to continue their Conqueſts upon them. Now the next general Peace with their Enemies, if they have any, muſt, as has been obſerved (CHAP. 9.) be the laſt end of their hoſtilities: But ſince theſe things were wrot, there has been an apparent beginning of the Peace. And if the ſecond Woe muſt ſo neceſſarily be at an end within that compaſs of years, then certainly by the day month and year of the continuance of the ſecond Woe, chap. 9. 15. muſt neceſſarily be meant above 390 years, ſince it will be juſt about that number of years from the letting looſe of the *Turks*, from their confinement about
1. *Euphrates* to the forementioned Time: which is another confirmation that the end of the ſecond Woe is near at hand. And yet before the end of the ſecond Woe, there muſt be the converſion of an whole Kingdom of the *Roman* Party (Conſeq. 2. *Theor.* 21.) which cannot be imagined to require leſs then the time, that remains to conclude the *Turkiſh* Peace; Eſpecially when it appears, that
Rev. 16. 9. all the Neighbouring Kingdoms of that Party are repreſented to be ſtill *impenitent*, and powerful enough to encourage their friends againſt ſuch an Apoſtacy; And that it cannot be thought that the Witneſſes juſt riſen with an abhorrence of the cruelties that they had ſuffered ſhould carry on ſuch a converſion by Force and Violence, after that all thoſe that openly oppoſed them are deſtroyed, or
Rev. 11. 13. at leaſt diſabled from doing any hurt, as it is here repreſented. The conviction of the conſciences of an whole Kingdom, while many other Kingdoms of that Party do at the ſame time continue their impenitence, muſt in all reaſon require at leaſt ſo ſhort a time to accompliſh it in.

The

The Reſurrection of the Witneſſes then which is to be before all theſe things, cannot be judged to be a years diſtance from this preſent time at the fartheſt, and then this preſent time muſt be the time of the death of the Witneſſes. For otherwiſe there would be three years and an half ſtill to come before their Reſurrection, whereas the end of the ſecond Woe ſeems not likely to allow time for it. From hence does appear how unlikely it is that the laſt great Perſecution of the Church ſhould be yet to come.

BUT if this preſent be the Time of the death of the Witneſſes, there is no Perſecution conſiderable enough to be made the date of it, that is, of the laſt ſuppreſſion of the whole reformed Church, ſince the time of that which began with the Revocation of the Edict of *Nants* in *France Octob.* 1685. From which Time therefore the date of the three years and an half of the death of the Witneſſes, may very reaſonably be apprehended to begin, And their Reſurrection may upon the ſame account be expected before the middle of this year. But eſpecially when this conſideration is joyned with all the reſt that have been mentioned before.

Indeed if the length of the years, that are comprehended in the day, month, and year of the ſecond woe be well attended to, and be concluded to follow the example of the years contained in the time, times, and an half, that is, 360 days to a year, the years of the ſecond woe muſt end at fartheſt in the year 1691, but according to the moſt accurate account of the beginning of *Ottomans* Reign they muſt end before; And before the end of that ſecond woe the Witneſſes muſt be riſen again, and be aſcended.

It is eaſie now to diſcern the reaſon, why the Aſcenſion of the Witneſſes, and the fall of the tenth Part of the City, and the ruine or converſion of all that were in it, are no Parts of the third woe, notwithſtanding that they are the beginning of the uninterrupted ſucceſs of the Church againſt its Enemies. † For by the nature of the fifth Vial it appears, that the beginning of the third woe is *a general* calamity upon the Kingdom of the Beaſt, whereas

† Theor. 65.

whereas all thoſe other events have regard but to *a tenth Part* of his Kingdom.

It is alſo eaſie to diſcern, why the third woe is ſaid to *come quickly* after the paſſing away of the ſecond; For the Witneſſes or *the Church* having recovered it ſelf from the oppreſſions of the Beaſt, and triumphed in the conqueſt of an whole Kingdom of that Party before the end of the ſecond woe, The third woe which begins with the uninterrupted ſucceſs of the Church to the laſt end of the Beaſt, cannot be far off from ſuch a glorious beginning of the triumph of it.

For *coming quickly* both in its own natural ſignification, and in its frequent uſe in Scripture does ſignifie the ſudden beginning of a thing to appear, not the ſudden paſſing of it away, as ſome would have it underſtood.

And from hence it appears, why the declaration con-
Rev. 11. 14. cerning the paſſing away of the ſecond woe, is brought in here alone by it ſelf, at ſo great a diſtance from the proper place of it at the end of the *9th* chap. to which it refers: It ſeems to be plainly for no other end, but only, that it might ſerve, as an eminent event to know the Time of the laſt deliverance of the Church from the power of the Beaſt by; And upon that account muſt the Time of its *paſſing away* be preſently after the firſt triumph of the Church after its deliverance at the Aſcenſion of
Theor. 59. the Witneſſes, becauſe the general ſucceſs of the Church which is the third woe, muſt begin ſoon after ſo fair an advance towards it.

It may now with ſome ſatisfaction be obſerved, that as the whole account of the Death, Reſurrection, and Aſcenſion of the Witneſſes, is a manifeſt alluſion to the Death, Reſurrection, and Aſcenſion of Chriſt; ſo alſo is the Univerſal Reign of Chriſt over the Kingdoms of this World in the third woe, repreſented to be juſt upon the Aſcenſion of the Witneſſes into Heaven, As the Kingdom of Chriſt is ſaid to begin at his Aſcenſion into Heaven. And as the whole time of our Lords appearance in his office upon earth was three years and an half, and his ſtay in the Grave three days and an half; ſo alſo is the whole time of the Witneſſes Prophecy three years and an

an half, and the time of their death three days and an half.

THUS have we in the third woe firſt the general Agent, from whence it has its diſtinction from the reſt of the Trumpets, and that is, *the Intereſt of the Church*, as the diſtinction of the two other woes is from the Perſons, that execute them, The *Locuſts*, and the *Horſemen about Euphrates*. Here are alſo the divers ways by which this woe is executed, that is, by the three Vials, as we ſee in the other two woes the different manner of their vexations, of the *Eaſtern* firſt, and then of the *Weſtern* Empire, under the Schemes of *five months* twice mentioned in the firſt, and the *third part of men, and the reſt* in the ſecond. It might be hereupon demanded, why the reſt of the Vials ſhould not upon the ſame account have their place alſo in the third Woe; For they appear to be all Plagues upon the Beaſt to bring him to his ruin, and to advance the power of the true Church; And there is no appearance of any ſuch thing any where elſe in the 11*th* chap. before the third Woe. For the Beaſt is ſet out in the higheſt fluſh of his power, till juſt almoſt before the ſounding of the ſeventh Trumpet.

Rev. 9.

v. 5, 10.

But all that fair ſhow of the Beaſt before the ſeventh Trumpet, is expreſly ſaid to regard nothing but the laſt iſſue of the laſt War of the Beaſt againſt the Witneſſes, or the overcoming them, and the killing them; And that is but a very inconſiderable part of the latter times of the Beaſt. But if we caſt our eyes upon the fortunes of the Beaſt ever ſince the Reformation, it muſt be acknowledged, that there has been other ſignal humiliations of his power, and ſo exactly anſwerable to the characters of the firſt Vials, that as they muſt have been *ſomewhere* ſignified amongſt the judgments upon the Beaſt, and are *no where elſe* found to be intimated, ſo is there all reaſon to fix them upon thoſe Vials.

Rev. 11. 7.

And tho' there be no mention of any ſuch mortifications of the Party of the Beaſt, in the 11th chap. before the Reſurrection of the Witneſſes, and the third Woe, yet is there a manifeſt intimation in the 10th chap. of at leaſt the beginning of ſome terrible judgments upon

on them, ſome while before that time. For after it had
V. 20. been ſignified at the end of the 9th chap. that the *Reſt* of the *Roman* Empire, who were not deſtroyed by the *Turks*, but *only tormented*, did *not repent of their Idols of Gold and Silver*, notwithſtanding all that they had ſuffered by that Woe, it follows immediatly upon it in the beginning of the 10th chap. that the *ſeven Thunders* uttered their Voices; which ſeems to be a manifeſt intimation of the farther chaſtiſement of thoſe, who could not be brought to Repentance by the former judgments; And thoſe muſt neceſſarily be the Party of the Beaſt: Becauſe after the deſtruction of the *Greek* Empire by the *Turks*, ſignified by the ſlaying the third part of Men, about the end of the 9th chap. juſt before, there was no other remainder of the *Roman* Empire, but they, that could be thoſe impenitent Perſons, much leſs, that could be ſaid to worſhip any Idol of Gold and Silver.

Now the ſeven Thunders are uttered long before the
Rev. 10. 4. Declaration about the paſſing away of the ſecond Woe in the 11th. chap. And therefore muſt the Time of them at leaſt begin before the third Woe. And what can the judgments of the ſeven Thunders be imagined to be, but the Plagues of the ſeven Vials, ſince they are the ſame number of Plagues upon the ſame Party, and appear juſt about the concluding time of the Trumpets, which does ſufficiently qualifie them for the ſame name of the ſeven laſt Plagues, by which the ſeven Vials are known? There is therefore ground enough from hence to be very confident, that the ſeven Vials muſt begin before the ſound of the ſeventh Trumpet, or before the third Woe.

As for the particular time of their beginning, it appears from the 15th chap. That the Vials do begin upon ſome
V. 2. eminent *Victory over the Beaſt, and over his Image, and over his Mark, and over the number of his Name.* A victory over the Image of the Beaſt, and the number of his name, that is, over the *Church-power* of the *Roman* Party, and
PART I. the *name of a Roman-Catholick* can ſignifie nothing but the
Chap. 22. free and undiſturbed profeſſion of the true Religion, reformed from the *Roman* Impoſitions.

And by the place of the ſeven Thunders in the tenth chap.

chap. which appears now to be the ſame with the ſeven Vials, this Victory or Freedom from the Yoke of the *Roman* Church, muſt be before the Reſurrection of the Witneſſes, and the paſſing away of the ſecond Woe. So that it muſt then be, the firſt beginning of ſuch a new Reformation, and of the undiſturbed profeſſion of it, as muſt happen before the Reſurrection of the Witneſſes, who are elſewhere determined not yet to be riſen again; And what remarkable time can that be, but the beginning of the Proteſtant Reformation? Theor. 33.

For the victory over the Image of the Beaſt, which denotes this freedom of Religion, muſt be underſtood in that indefinite ſenſe in which it is expreſſed in the Text, and ſo to comprehend in it all the Parts of the Reformation; And it being alſo deſcribed as a Victory *newly* obtained, and a deliverance from oppreſſion *juſt newly* appearing, it muſt then ſignifie the firſt beginning of a general Reformation before the time of the Reſurrection of the Witneſſes; And therefore to no other point can this Victory be reaſonably fixed, but to the firſt beginnings of the *Lutheran* Reformation. The Vials then muſt begin ſoon after that Time, and be fitted to thoſe events, which do moſt remarkably anſwer the characters of them in that *ſeries*, in which they follow one another; And the knowledg that is already had of the time of the three laſt Vials will confine the four firſt to thoſe events, which do the moſt exactly ſuit them ſince the beginning of the Reformation.

Again, ſince the ſeven Thunders are a further chaſtiſement of the Party of the Beaſt, for their impenitency under the evils of the ſecond Woe, or the *Turkiſh* Hoſtilities, the Vials may very well be ſuppoſed to begin preſently after the invaſion of the Imperial Countries by *Solyman* the Magnificent, and his famous Siege of *Vienna*, the Imperial ſeat of the Beaſt; Which happening juſt at the ſame Time, when the *Roman* Party were every where called to repentance by the Preachers of the Reformation, and they notwithſtanding continuing obſtinate after

it, was a ſufficient ground for new judgments upon them, and for thoſe mortifications which they received by the ſucceſs of the Reformation.

Objection. It is indeed pretended, that from this very account of the ſeven Thunders in the tenth chap. it appears, that the Vials, which are the ſame with them, muſt begin with the third Woe, becauſe immediatly after the uttering of the ſeven Thunders, and the command to ſeal them up, the Angel there is ſaid to *ſwear*, that the *Time of them ſhould not be yet*, (as it is in the Original,) *But that in the days of the ſeventh Angel*, (which is the time of the third woe) *the myſtery of God ſhould be finiſhed.*

v. 6, 7.

But it is manifeſt from all the deſcription of that Angel, which is made up of ſeveral very ſtrange, and peculiar circumſtances (the very ſame with that of the Angel in the 12th chap. of *Daniel.* 7. 5.) That the ſolemn aſſeveration, that he here makes is the ſame with thoſe which he ſwears ſo ſolemnly to in that place of *Daniel*, and that is, to declare, when the ſeven Thunders, and the Times of the Beaſt ſhould *end*, not when thoſe laſt Plagues upon the Beaſt ſhould *begin.*

v. 6. As for that expreſſion in the Original χρόνος οὐκ ἔσται ἔτι, as if that ſhould ſignifie, that the Time of the Trumpets ſhould not be yet, or not before the ſeventh Trumpet: It is known that the general ſignification of χρόνος is a ſpace of Time taken Indefinitely, and that the word, that is every where uſed in the *N. T.* to ſignifie the time or *ſeaſon* of a thing is καιρὸς; And tho' χρόνος might be pretended in ſome rare uſe of it to ſignifie the *particular* Time of a thing, yet it has then moſt certainly the Article before it; And never will it be found that χρόνος without an Article does ſignifie any definite particular time. And therefore cannot it here ſignifie the particular time, or ſeaſon of the ſeven Vials.

The proper ſignification therefore of that expreſſion, χρόνος οὐκ ἔσται ἔτι, is either, that there ſhould be no longer delay of thoſe laſt Judgments of the Thunders, which ſhould put an end to the Times of the Beaſt; But that they ſhould all be finiſhed under the ſeventh Trumpet; Which would both determine the time, when the Judgments

ments of the Thunders ſhould *begin*, that is, immediatly after the impenitency of the *Romaniſts*, under ſome great mortifications of them by the ſecond Woe, and would alſo fix the point beyond which the *laſt finiſhing* of them ſhould not be delayed, which is ſignified to be the Time of the ſeventh Trumpet; Or elſe it muſt ſignifie that after the ſeven Thunders, there ſhould be no longer Time of any *Roman* Rule, which is the Object of all the Trumpets, but that in the days of the ſeventh Trumpet (after the laſt Thunder) All the Prophecy concerning the *Roman* Empire ſhould be fulfilled. For χρόνος without an Article muſt ſignifie length of Time indefinitely or in general; And thus does the proper import of χρόνος ὅτι ἔτι ἔστι, ſtill further prove the beginning of the ſeven Vials to be before the ſeventh Trumpet or laſt Woe.

CHAP.

## CHAP. XVIII.

*The exact Agreement of the Order of Things in the 9th. 10th. and 11th. Chapters of the* Revelations, *with that of the Schemes in the 14th. Chapter. The Vials contemporary with them both. The four firſt Vials evinced to be before the third Woe. The* coming quickly *of the third Woe explained. The laſt end of the* Turkiſh *Wars, and the Reſurrection of the Witneſſes further proved to be juſt at hand; As alſo that the three laſt Vials are contained in the third Woe. Why thoſe three make but one Woe. An Objection that the third Woe muſt contain all the Vials, Anſwered. Another Reaſon why the third Woe is ſaid to* come quickly. *VVhy the ſeven Vials cannot come after all the ſeven Trumpets. VVhy nothing of the great Perſecution in the ſeven Vials. The Reaſon of the name of the ſeven* laſt *Plagues given to the Vials.*

OF all the Interpretations that have been made in this part, there is none that ſeems to be more near the certainty and clearneſs of a moral Demonſtration, than the concluſions which have been juſt before drawn from the Order of things in the fourteenth Chapter.

And by the uſe that has been made of thoſe Deductions from the 14*th.* Chapter, it may with a great deal of ſatisfaction be obſerved, How exactly anſwerable the whole proceſs of that Chapter is to the Series of Events, that are deſcribed from the end of the 9*th.* Chapter, to the end of the laſt woe in the 11*th.* Chapter.

Rev. 7. The time of the 144000, who are ſealed to eſcape the Calamities of the Trumpets, ſeems plainly to be at an end, after the chief Heat of the ſixth Trumpet, at the laſt Verſe of

of the 9*th*. Chapter. They could *not* be ſealed to be ſecured againſt the Evils of the ſeventh Trumpet; For the Evils of the ſeventh Trumpet is the power of the true Church it ſelf, or of the 144000 themſelves, increaſed into a numberleſs number of all Nations, and advancing by degrees upon the Ruines of the remaining part of the *Roman* Empire, after the deſtruction of the *Eaſtern* Empire; And therefore could not the 144000 be ſealed to eſcape the Evils of the laſt Trumpet. Rev. 11. 15. and Rev. 14. 6. Theor. 58.

The end of that number of the 144000, ſeems then to be at the impenitency of the *Romaniſts*, after the Invaſions of *Germany* by the *Turks*, and the Siege of *Vienna* by *Solyman* the Magnificent, juſt at the beginning of the Reformation, when all *Europe* began to come into the Church, and ſo turned the 144000 into the innumerable multitude, *Chap*. 14. 6. Or juſt before the uttering of the ſeven Thunders, immediately after the end of the 9*th*. Chapter, which are found by the ſeven Vials to begin with the Reformation. For tho the 144000 are repreſented as the oppoſite Party to that of the Beaſt, and ſo ſeem to be made contemporary with the Beaſt to his laſt end, yet ſince it is certain, That the 144000 were ſealed long before the Reign of the Beaſt, which was not till after the firſt Trumpets, (CHAP. I IV. Second Part.) Their time may be as well at an end before the end of the Reign of the Beaſt, according as it is here repreſented to be. Rev. 10. 4.

Thus alſo is the time of the 144000 in the 14*th*. Chapter, repreſented to be paſt juſt before the *preaching of the Goſpel to all Tongues and Nations*, which is now found to be the firſt Times of the Reformation. They are ſaid to be the Firſt-fruits to God and to the Lamb, and to be redeemed from the Earth, in diſtinction to the great Body of the Church of all Tongues and Nations, who are deſcribed to follow immediately after them, according to the known diſtinction of the *Firſt-fruits* from the *reſt of the Heap* in the Jewiſh Law, and of the *Firſt-Born* from the reſt of the numerous Family, who were to be *redeemed* by ſomething elſe in lieu of them, and not to be ſacrificed. And ſo their being ſaid here to have been *redeemed*, does confine the Signification of the *Firſt-fruits* to their Rev. 14. 6. Theor. 42. Verſ. 3, 4. Rev. 14

their proper Notion, as things diſtinct from and before the reſt that follow, according as the uſe of this ſame term of *Firſt-fruits* is found to be in the New Teſtament it ſelf, as *Rom.* 16. 5. 1 *Cor.* 16. 15.

By this then it is here ſignified, That the time of the 144000 was paſt at the preaching of the Goſpel to all People and Nations, or at the beginning of the Reformation, juſt as their time is found to end after the fury of the ſixth Trumpet, or with the beginning of the ſeven Thunders in the 10*th.* Chapter. Pag. 271.

The firſt uttering of the ſeven Thunders, as the time that they begin at, is before the War, and the overcoming and killing of the Witneſſes, in the 10*th.* and 11*th.* Chapters.

So alſo is the Hour of Gods Judgments, which is of the ſame import, deſcribed to be before the great Perſecution, in the 14*th.* Chap. verſ. 7, and 12.

The War and Succeſs of the Beaſt againſt the Witneſſes in the 11*th.* Chapter, is deſcribed to be betwixt the beginning of the ſeven Thunders at the Reformation, and the end of the ſecond Woe, and immediately before the ſecond Woe.

And ſo is the great Perſecution in the 14*th.* Chapter, betwixt the Fall of *Babylon* at the Reformation, and the Harveſt and Vintage, which are known to be the ſame with the third Woe. And in both thoſe Chapters, is that Perſecution deſcribed to be the fierceſt Storm that ever fell upon the Church, during the whole time of the Reign of the Beaſt. In the 11*th.* Chapter, it is expreſſed by the terms of overcoming and killing the two Witneſſes, in diſtinction to all the other Humiliations of the Church over the Beaſt, which are repreſented only by their being in Sackcloth; And in the 14*th.* Chapter, it is ſet out by words of ſpecial remark, for the ſame purpoſe; As, *Here is the patience of the Saints*: As if the patience and conſtancy of the Saints and Martyrs under all other Tryals and Sufferings in the time of the Beaſt, were nothing to be compared with this. Theor 38, and 41.

And then the work of the Harveſt being performed by one like the Son of Man, and the Wine-preſs after Rev. 14. 14.

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the Vintage being trodden by one whoſe name was the *Word*, does ſhew, That they are both parts of Gods laſt Vengeance executed upon the Beaſt by the intereſt of Chriſt and his Church, juſt as the third Woe in the 11*th*. Chapter, is known to be nothing but the Victories of the Chriſtian Church over the Beaſt. Rev. 19. 13, 15.

The Hiſtory of the ſeven Vials, has been already found to be contemporary with the whole time of theſe two agreeing parts of the Prophecy, and muſt therefore neceſſarily receive a great Light from them for the determination of the particular place of every Vial, as well as it ſelf illuſtrate the Order of the Things that are delivered in thoſe other Chapters.

And by comparing all theſe three Accounts together, it appears firſt, That as the time of the Vials has been found to begin with the Reformation, ſo the Victory over the Beaſt and his Image, juſt before the Vials, *Chap.* 15. muſt be the ſame with the liberty of Preaching the Goſpel to all People and Nations, *Chap.* 14. 6.

And then it having been before proved, That the three laſt Vials are confined to the laſt Woe in the ſeventh Trumpet, And alſo that the beginning of the whole number of them is at the Reformation, That gives very good ground to conclude, That the place of the four firſt Vials muſt be betwixt the beginning of the Reformation and the laſt Trumpet.

For if but one of thoſe four ſhould be made to belong to the laſt Trumpet, there would then be no proportion betwixt the time of the laſt four of the Vials and the firſt three. Since the time of the end of all the Vials muſt be the deſtruction of the Beaſt, which is determined to about the year 1800, (*Suppoſ.* 3.) there will be near 300 years betwixt the firſt Vial and the laſt; And then the laſt Woe in the ſeventh Trumpet, being known not to be yet come, there remains but about an 100 years for the continuance of it.

Wherefore if there ſhould be four Vials in the laſt Woe, and but three before it, there would be no manner of proportion betwixt the time of the three firſt and of the four laſt. The three firſt would have taken up near

200 years, and the four laſt would not have above 100 years for their continuance; And ſo the three firſt, which are not half the number, would have continued near twice as long as the four laſt, which are more than half the number; which cannot be imagined of them, ſince there appears no mark of diſtinction betwixt them in the Text. For we have very good grounds to conclude from the mark of diſtinction, that is ſet upon the *three laſt Woes*, to ſignifie the great diſproportion of their continuance in compariſon with the four firſt, And from the five *Months* allotted to the firſt Woe, to diſtinguiſh it from the much longer continuance of the ſecond VVoe, That if there were any ſuch great difference betwixt the time of the firſt and laſt Vials, it would have been ſome ways hinted in the account of them.

Rev. 8. 14.

If it be here objected, that there is no ſuch diſtinction of the third woe from the two former, which yet is not to continue a quarter of the time that is given to the ſecond woe, it is to be conſidered, That the laſt woe is the end of all the buſineſs of the Prophecy, and ſo was the eternal Triumph of the Church over the Beaſt.

As for that which may be pretended from what is ſaid of the laſt woe, which is the ſame with the latter Vials, That it ſhould *come quickly* after the ſecond woe, as if that might be interpreted of the ſhort time of every particular Vial contained in the third woe, in compariſon with thoſe before them. It is to be conſidered, That it is the laſt woe only in general, that is ſaid to *come quickly*, and not the parts of the laſt woe in reſpect of one another, of which kind the Vials of the laſt woe are ſuppoſed to be; And that Expreſſion can then at beſt ſignifie no more, than that the laſt woe ſhould *come quickly*, in diſtinction to the other woes before it; And let the laſt woe be as ſhort as it will in compariſon with thoſe before it, yet that would give no Authority to place any more of the Vials in it, than would hold proportion to the time of the reſt of the Vials that went before them.

But it has beſides been ſhewn, (CHAP. 17.) That the laſt woe is ſaid to *come quickly*, becauſe it was to begin very

very ſhortly after the end of the ſecond woe; As to *come quickly* after another does naturally and uſually ſignify in Scripture, and not becauſe it was very ſhortly to be fulfilled.

VVherefore to keep any tolerable proportion betwixt the diſtant Periods of the firſt and latter Vials, the three laſt of them muſt take up the whole time of the laſt woe; And ſo there will be an equal proportion betwixt the time of the four firſt Vials (which will take up above 160 years,) and the time of the three laſt, which will not have above 100 years to perform their work in.

From hence it may next be concluded, That the Reſurrection of the witneſſes and the end of the *Turkiſh* Hoſtilities is juſt at hand. For the time of the firſt four Vials which begin with the Reformation, is now run out; And there is but juſt room enough left for the three laſt Vials to have their courſe; And the three laſt Vials being proved to belong to the third Woe, the third Woe muſt therefore be juſt at hand, and ſo the ſecond Woe by the ſame Reaſon, muſt alſo be very nigh its end. Now the ſecond Woe is known to be the *Turkiſh* Hoſtilities (*Conſ.* 2. *Theor.* 19.) Theor. 66. Conſeq. 2.

And if the ſecond Woe be ſo very near its end, the Reſurrection of the Witneſſes muſt be ſtill nearer; For there ſeems to be many things to be done, betwixt the Reſurrection of the Witneſſes and the paſſing away of the ſecond Woe. And this is another ground to expect a removal of the Clouds that are at preſent upon the Reformed Church, and an end of the *Turkiſh* Power within very few years, though there ſhould be little ſtrength apprehended to be in the proof of it, from the *Day*, *Month*, and *Year*, Rev. 9. 15.

From hence alſo we ſee the length of the third Woe in the laſt Trumpet to be determined to the whole time of the three laſt Vials, which in proportion to the reſt, cannot take up much leſs than 100 years; This does alſo ſhew, That the laſt Trumpet muſt begin to ſound within very few years, and bring in a victorious State of the Church, advancing continually without any conſiderable check, upon the ruines of the Kingdom of the Beaſt

and his Party, till it end in a perfect Triumph over all the Remainders of his Power in the World; And that the chief remarkable Events by which this ſhall be effected, ſhall be the Calamities of the three Vials.

If it ſhould be hereupon enquired, how the *three* laſt Vials can be the ſame thing with the *one* laſt Woe of the ſeventh Trumpet, there is a very obvious Account of it in that which is made to be the laſt Woe, which is the uninterrupted Triumph of the Church over its Enemies, (*Theor.* 58.) Now the three laſt Woes have their nature and diſtinction from thoſe who are the particular Executors of them; And the only Agent in the Woe of the laſt Trumpet being the Intereſt of the Church or of the revived Witneſſes, it is therefore made but one Trumpet, according to the Examples of the two Woes before it; Which make but two ſingle Trumpets, tho each of them contain in them many different Vexations of the ſeveral parts of the *Roman* Empire, which is the Object of them. But the Vials being the ſeveral kinds of Judgments upon the Party of the Beaſt from the ſame Agents, are therefore as many as there are different kinds of Humiliation of them by that one and the ſame Intereſt.

And tho the Plague of the ſixth Vial ſeems to come from another hand than that of the Church, under the Name of the Kings of the *Eaſt*, yet before they are deſcribed to act againſt the Beaſt, or to come to the Battel, there is a manifeſt intimation of a very extraordinary Preſence of Chriſt himſelf coming into their Party, and that in ſuch a manner, as he is ſignified in other places to come to inflict ſome eminent Judgment.

But it may ſeem at firſt ſight to be ſomething harſh, from the account juſt mentioned, to make but three of the Vials to be the Woe of the laſt Trumpet, ſince that Woe is here made to be the whole Series of the laſt Mortifications of the Beaſt by the Church, (*Theor.* 58.) And for that Reaſon ought to include in it all the former Vials, which were Mortifications of the Beaſt by the ſame hand.

In anſwer to this, it is to be conſidered.

1. That tho' the laſt Trumpet be nothing but the laſt Judgments upon the Beaſt from the Church, yet it can be but that part of them, which began after the paſſing away of the ſecond Woe, or of the power of the *Turks*; And the ſecond Woe being certainly known not to be yet paſt, and there having already been ſeveral Judgments upon the Beaſt, ſince the Reformation, *contemporary* with the ſecond Woe, and *yet no parts of* it, the third Woe, or the laſt Trumpet, cannot poſſibly be thought to have any thing to do with thoſe Judgments.

2. Again, there is a manifeſt reaſon in the Text why the four firſt Vials ſhould be before the laſt Trumpet, though they be moſt of them Plagues from the Church, as well as the Woe of that Trumpet; For there is a plain difference betwixt the power of the Church againſt the Beaſt in the firſt Vials, and the ſucceſs of it in the three laſt. The four firſt Vials have been found to be before the death of the two Witneſſes (*Theor* 61.) And the ſucceſs of the Church againſt the Beaſt before that Time was very variable, and more like the chance of War; It was continually interrupted with the like fortunes of the Party of the Beaſt, and, conſidering the laſt Iſſue of this War betwixt them, *viz.* the killing of the two Witneſſes, the Beaſt ſeemed to have gotten much the advantage of the Church by this War. But the ſucceſs of the Church againſt the Beaſt in the three laſt Vials, is repreſented as an uninterrupted triumph over their Enemies in the way to their utter ruine. And thus the Death and Reſurrection of the Witneſſes put in betwixt the four firſt Vials, and the three laſt ſtands in the Prophecy, *like a very Remarkable boundary and partition*, to diſtinguiſh the bounds and nature of the firſt Vials from the laſt. And juſt as betwixt the fourth and the fifth Trumpet, comes in that great recovery of the *Roman* Empire by *Juſtinian*, before the three laſt deſtroying Trumpets, ſo here betwixt the fourth and fifth Vial, comes in the killing of the Witneſſes, as a great recovery of the Beaſt before the beginning of the three laſt deſtroying Vials.

Thus

Thus does the firſt beginning of the buſineſs of the third Woe, appear to be juſt like that of the ſecond; The ſame thing, that was the matter of each of them, was acting long before it came to be the particular buſineſs of the Woe. The *Turks* who are the ſecond Woe were a great Plague to the *Eaſtern* Empire near 200 years before the time, that they began the Execution of that Woe, by *ſlaying the third part of Men*, which was not begun till about the year 1300. As long as they were held in check by the Cruſadoes in the Holy War, and were repreſſed by them, they are not made to be any part of the ſecond *Woe*. So alſo are the Plagues upon the Beaſt from the Church not accounted any part of the third Woe in the Time of the firſt Vials, whilſt they were continually returned again upon the Church; But the firſt date of it, as the third Woe, is from the firſt beginning of ſuch a Victorious State of the Church, as continued triumphant over its Enemies to their laſt ruine without any conſiderable interruption. And as the beginning of the ſecond Woe is determined to the Time, that the *Turks* were looſed from their confinement about *Euphrates*, which had a very great event in Hiſtory to make it generally known: ſo is the beginning of the third Woe ſignified to be preſently after the Death and Reſurrection of the Witneſſes, which was to be a State of the Church, that ſhould alarme all the World to take notice of it.

Rev 9. 15.

It is now apparent therefore from the Text, why the third Woe muſt of neceſſity *come quickly* after the end of the ſecond, as it is there ſaid of it; For the Reſurrection and Aſcenſion of the two Witneſſes, which is juſt before the end of the ſecond Woe, muſt be ſuch a new flouriſhing of the Church, as is made by the Text to be the beginning of the third Woe. And it is eaſie to believe, that by the Reſurrection of the Witneſſes the executioners of the third woe were ready prepared to do their office, when we ſee they had already begun a part of it, at the fall of the *tenth part of the City*, juſt before the paſſing away of the ſecond *Woe*.

Rev. 11. 13, 1

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The third woe therefore muſt needs *come quickly* after the ſecond, becauſe it began to appear juſt before the end of the ſecond, whereas the characters of the ſecond woe did not appear till about 300 years after the end of the firſt woe, nor the firſt woe till near an 100 years after the end of the Plague of the fourth Trumpet, that went before it. Conſeq. 1. Theor. 19. CHAP. III. VIII, & IX.

It muſt be acknowledged, that it would make a much fairer ſhow of concinnity in the Prophecy, if the ſeven Vials were included in the laſt woe, or the ſeventh Trumpet, as the ſeven Trumpets ſeem to be included in the ſeventh Seal; For this would make theſe Viſions ſeem to have a very orderly dependance upon one another, from the firſt opening of the Scene in the fifth chap. to the end of the Prophecy; whereas now theſe Vials ſeem to interfere confuſedly with the Trumpets, four of them are in the Time of the ſixth Trumpet, and three of them in the time of the ſeventh; And I muſt confeſs I was ſo deſirous to have the Vials fall all under the laſt Trumpet, that I was ſometimes thereby byaſſed to apprehend, that the victory over the Beaſt before the Vials in the 15th chap. muſt be the Reſurrection and Aſcenſion of the Witneſſes, and then the Vials muſt have all fallen within the ſeventh Trumpet.

But the Reformation was ſo remarkable a triumph over the Beaſt, and ſo plainly referred to in the Prophecy at the 14th chap. as the beginning of the Judgments of God upon that Party, that I could not avoid the pitching upon that for the fixed point to date the Vials from; Eſpecially when I found that there had been events ſince that Time, that did exceed the judgments of the firſt Trumpets, and are no where accounted for but in the Vials, that did exactly anſwer the characters of the four firſt Vials in the ſame Order, that they lye in the Prophecy; And ſaw no manner of ground from the Text to place them any where elſe, but only the Imagined concinnity of the Parts of the Prophecy; For that is not to be valued without good grounds, or where there is any conſiderable reaſon for a different way. 1. 2. Theor. 43. 3. 4. 5.

And

And then, it is no wonder, that the Vials ſhould interfere with the two laſt Trumpets, becauſe at the ſame time that the woe of the ſixth Trumpet was plying the Beaſt on one ſide, the Plagues of the firſt four Vials were upon him on the other ſide, and ſo were two ſorts of Plagues contemporary with one another from ſeveral quarters, and therefore could not be included in one another. If the *Turks* were the ſixth Trumpet, it is certain, that the ſixth Trumpet could not include thoſe eminent Judgments, that have fallen upon the *Romaniſts* ſince the Reformation, and therefore muſt theſe judgments be ſignified either by ſo many Vials, or not be ſignified at all; Whereas they were far more conſiderable humiliations of that Party, than their vexations from the *Turks* at the ſame Time; As that Ocean of blood, that has been ſhed to the end of the *Swediſh* War, and that to the eſtabliſhment of the Proteſtant Intereſt, muſt be acknowledged to have been.

But it may be demanded, why the Hiſtory of the ſeven Vials in the 15th and 16th chapters, and which is now found to be contemporary with almoſt all the time of the two former agreeing Parts of the Prophecy, (in the 11th and 14th chap.) ſhould have nothing in it, concerning the great Perſecution before the laſt end of the Beaſt, which is ſo diſtinctly mentioned in both of the other.

In anſwer to this, it is to be conſidered that the Prophecy of the Vials regards nothing but the account of thoſe Vials, and the judgments in them, for which end alone they are ſet apart by themſelves, as ſingled out to have them particularly underſtood under the name of the ſeven laſt Plagues upon the Beaſt; And very improper had it been to interpoſe any diſcourſe of the ſucceſs of that Party over the Church of God in the midſt of them.

For tho' the great perſecution (chap. 11.) be mentioned in the account of the Trumpets, which ſeemed to be as much ſingled out to ſignifie ſo many Plagues, as the Vials are, yet there ſeems to be an evident Reaſon for that; and that is, becauſe it was neceſſary before the laſt Trum-

Trumpet, to give ſome account of thoſe that were to be the Actors in it, which were the Witneſſes riſen again from the dead: As alſo to ſhow the connexion of the Prophecy of the Trumpets, with the reſt of the Prophecy that follows after it to the end of the Book about the Reign of the Beaſt; And no other account is there of the Tyranny of the Beaſt amongſt the Trumpets, but only that Perſecution, To ſhow, that it was brought in as neceſſary to ſerve that end.

Beſides, that Perſecution amongſt the Trumpets did not check the Plagues of the ſixth Trumpet upon the Beaſt, where it is placed, but was the ſucceſs of the Beaſt againſt quite another Enemy, then thoſe in the ſixth Trumpet, and ſo was proper enough to be mentioned, with the account of the Plague, that the Beaſt did ſuffer from that Trumpet, at the ſame Time; But it could not be mentioned amongſt the Vials without confounding the humiliations of the Beaſt in the Vials, with his Triumphs in reſpect of the ſame Enemy, that is, the Party of the true *Church.*

It may indeed at the firſt be apprehended, that conſidering that there is no mention in the Hiſtory of the Vials of any of the events that are ſignified to come before the laſt Trumpet in the 11th chap. That that very name of the ſeven laſt Plagues ſhould intimate, that the Vials could not begin, till after the ſounding of the laſt of the Trumpets, which are the ſeven firſt *Plagues.*

But it is to be conſidered, that the laſt Trumpet is, the laſt Woe, or laſt Plague upon the Beaſt; For it brings him to his laſt Ruine; And therefore is it impoſſible for the Vials, which are Plagues upon the Beaſt, to be after the laſt Trumpet. And this does ſufficiently ſatisfie us, that the name of the laſt Plagues given to the Vials cannot poſſibly ſignifie, that they were to come after all the ſeven firſt; And if not *after all* the ſeven firſt, then there is no force in that expreſſion to determine the Time of them to any particular *part* of the latter end of them; They may as well be called the laſt Plagues, if they fall in the Time of the ſixth Trumpet, as well as if they fall in the Time of the ſeventh, if they be dif-

ferent evils from that of the ſixth Trumpet; Eſpecially when it is found that to make them contemporaries with the laſt Trumpet, they muſt be a part of the buſineſs of it (*Theor.* 59.) And therefore cannot poſſibly have the name of the laſt Plagues for coming after that Trumpet, with which they are contemporary.

There muſt therefore be ſome other reaſon for their name of the ſeven laſt Plagues, then their coming after all the ſeven Trumpets; And from the conſideration of the nature and order of the Trumpets it is evident enough, that there is a great diſtinction betwixt the Judgments of God in the Trumpets according to the ſeveral Parts of the *Roman* Empire, which they ruined. Thus the four firſt which did ruine the firſt *Weſtern* Empire, are manifeſtly diſtinguiſhed from the three laſt, the two firſt of which did next bring the *Eaſtern* Empire to its ruine, and the laſt the new *Weſtern* Empire reſtored, with the Church Rule of it.

The ſeven Vials therefore are very properly called the ſeven laſt Plagues, becauſe they fall upon the laſt remaining Part of the *Roman* Empire in the *Weſt*, or the Juriſdiction of the Beaſt; Which becauſe it is a Church Rule of a much different nature from thoſe civil Juriſdictions of the Empire, that had been deſtroyed before, and eſpecially becauſe the firſt beginnings of its decay began before the laſt end of the ſixth Trumpet, therefore are the Vials (which give an account of the gradual decays of it from its firſt declining ſtate) very properly called the ſeven laſt Plagues, as thoſe which brought the laſt remainder of the power of *Rome* to its final ruine; And as the civil ſtate of the Empire, had ſeven Plagues allotted to the ruine of it by the Trumpets, ſo was it but ſuitable that the Church power of it, which makes almoſt all the figure of the Beaſt, ſhould have the ſame number of Judgments to bring it to its laſt End by the Vials.

Thus may we find all the objections againſt dating the Vials from the beginning of the Reformation fully anſwered; As 1. That of the great concinnity of placing the ſeven Vials under the ſeventh Trumpet, as the ſeven Trum-

Trumpets are in the ſeventh Seal. 2. That againſt dividing the Vials betwixt the Time of the ſixth and ſeventh Trumpet, 3. That of the agreement of the name, and nature of the ſeven Vials, with thoſe of the laſt woe. 4. That of the inconſiſtency of the Vials, as Plagues upon the Beaſt, in the time of the flouriſhing State of the Beaſt, and the miſeries of the Church at the Death of the Witneſſes. pag. 280. pag. 279. pag. 278. pag. 273.

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*References to the eighteenth Chapter.*

RIbera on v. 3. c. 1. *Apocal.* Things which muſt ſhortly come to paſs. How ſhortly, when moſt of the things in the *Apocolypſe* were not to be fulfilled, till about the end of the World? This we may ſay, that which is begun is now done. The common way of ſpeaking confirms this, and the uſage of Scripture.

## CHAP. XIX.

*Conjectures about the particular applications of the Harveſt, and Vintage Chap.* 14. *The Vintage cannot contain in it all the ſeven Vials. The* Millennium *to be upon the Earth: But after the conflagration of this Earth. Many Countries inhabited after the beginning of the Conflagration from* Dan. 7. 12. *A middle State of the Church betwixt the end of Antichriſt, and the* Millennium *during the Conflagration.*

FRom the Knowledge that is now had of the third Woe, and of its Parts, the three laſt Vials, It may
Rev. 14. 15, 18. Jerem. 51. 33, 34. with Lament. 1. 15. be concluded, that the *Harveſt and Vintage* are nothing but the work of the laſt Woe. *a* For according to the uſe of thoſe expreſſions amongſt the Prophets for the judgments of God upon a Nation, they muſt here ſignifie the final judgments of God upon the *Roman* Church in the laſt ruine of it. And ſince they are both known to be after the time of the Reſurrection of the Witneſſes (by *Theor.* 38, and 41.) what can they be but the work of the laſt Woe?

But yet it muſt be acknowledged, that the Harveſt and Vintage are repreſented, as two diſtinct Parts of the laſt deſtruction of the *Roman* Party by the two diſtinct Angels, which had the charge of them; And by that,
Rev. 14. 15, 18. the Harveſt and Vintage ſeem to denote two very ſignal Judgments immediatly conſequent upon one another to the laſt deſtruction of that Intereſt.

And then, the intimation of two remarkable comings
Rev. 16. 15, & 19, 11. of Chriſt to Judgment at the end of the ſixth and ſeventh Vials do thereupon ſeem to challenge the Application of the Harveſt and Vintage to themſelves. For the Harveſt is deſcribed to be performed by one on a cloud like the
Rev. 14. 14. *Son of Man*, as Chriſt is elſewhere deſcribed; And the treading of the Wine-preſs after the Vintage is ſaid
Rev. 19. 15. expreſly to be done by him whoſe name is the word; and what

what fairer ground can there be desired to judge the Harveſt and Vintage to be the effect of theſe two Vials? eſpecially when it is conſidered, that the fifth Vial, which only can pretend to have a ſhare in this, ſeems evidently to be no deſtroying judgment. The Beaſt is after that in the ſixth Vial repreſented to be in great power with the Kings of the Earth and of the whole World. And therefore does the fifth Vial ſeem to be uncapable of being a Part of the Harveſt, which is always uſed to ſignifie a deſtroying Judgment. Rev. 16. 10. v. 12. Jerem. 51. 33. Matth. 13. 39.

This would extreamly well agree with the Harveſt and Vintage in the Prophet *Joel*, from whence the uſe of that and of the Vintage in this place ſeems manifeſtly to be fetched; For the Harveſt and Vintage are there uſed to ſignifie the deſtruction of the Enemies of Gods Church, in the valley of *Jehoſaphat* at the deliverance of his People from them; And the Plague of the ſixth Vial is juſt the ſame thing, in HARMAGEDDON, which ſignifies the ſame with the periphraſis of that in *Joel*, that is, THE VALLEY OF CONCISION. And the Kings of the *Eaſt* in the ſixth Vial, are generally judged to be the Nation of the *Jews* returning towards their own Land from beyond *Euphrates*, where they are ſaid to be in very great numbers. *Joel* 3. 13.

Thus would the Harveſt be the Victory of the *Jews* over the *Roman* Party, and the Vintage the triumph of the Gentile Chriſtians over them. And it may be obſerved all over the New Teſtament, that the Church of Chriſt is repreſented by theſe two as the conſtituent Parts of it. And thus would the diſtance of the end of the ſixth Vial from that of the ſeventh be very properly ſignified by the diſtance of the Harveſt from the Vintage, which is not much above forty days, and would very well anſwer the forty years betwixt the ends of thoſe two Vials. Forty days.

But when we ſee that the ſeventh Vial conſiſts of two diſtinct deſtroying judgments, one upon *Babylon*, and the other upon the Beaſt, and that that upon *Babylon* is repreſented to be of general influence upon the *whole* Party, and that all along the 14th chap. before the Harveſt and Vintage, *Babylon* and the Beaſt are ſet Rev. 16. 17. & ch. 18. 2. ch 19.

out

out as the two great distinct Objects of the Plagues of God, there is ground enough to think, that the Harvest and Vintage may be nothing but the two Parts of the Plague of the seventh Vial upon *Babylon* and the Beast; And this would very well answer the nature of the Harvest and Vintage, as they are the two parts of the last continued Destruction of the growth of one year.

It may indeed at first be imagined, That the last Destruction of the Power of the Beast in the Harvest and Vintage, may be the same with the Plagues of the seven Vials; For those Plagues do at the beginning of the 15*th.* Chap. 15. 17. Chapter, immediately follow the mention of the Vintage at the end of the 14*th.* Chapter, as the *particular* Judgments by which the last Destruction of the Beast (signified by the Harvest and Vintage) is executed; just as the last part of this Destruction is set forth *in general* in the seventh Vial, and does appear to be afterward executed by the ruine of *Babylon*, and the Beast *in particular*, in the 18*th.* and 19*th.* Chapters; And, as the Vengeance for the Blood of the Martyrs promised only *in general* in the fifth Seal, is specified afterwards in particular, in the account of the Plagues of the seven Trumpets, (by *Theor.* 13.)

There is this farther ground for such an apprehension; The Wine-press is called, (Chap. 14. 19.) *The great Wine-press of the Wrath of God.* And Chap. 19. 15. *The Wine-press of the fierceness and wrath of God.* And the seventh Vial which is agreed to be concerned in the Vintage, is said, Chap. 16. Rev. 15. 1, 7. *To be the Cup of the Wine-press of the fierceness of Gods Wrath.* It cannot therefore be questioned, but that the seventh Vial is certainly of the same nature with the treading the Wine-press. Now the rest of the Vials have much the same Character with that of the seventh. For they are said to be the *Wrath of God filled up*, and Vials *full of the Wrath of God.*

It must be acknowledged, That if there were nothing else against it, these concinnities might be listened to.

But there are several Considerations, which shew it to be necessary for the Vials to begin before the time of the Vintage or Harvest, as particularly that of *Theor.* the 47*th.* And the eminent Vexations of the *Roman* Party ever

ever ſince the Reformation, eſpecially that Ocean, and thoſe Rivers of Blood, which was ſhed from the beginning of the *Dutch* Common-wealth to the end of the *Swediſh* War in *Germany*, which were as eminent Plagues to the Party of the Beaſt, as the firſt Trumpets were to the *Roman* Empire; And which muſt be ſignified by either the ſeven firſt or the ſeven laſt Plagues: And it is not to be doubted, but that they are no ways ſignified by any of the Plagues of the Trumpets, which are the ſeven firſt Plagues, and therefore muſt be ſignified by the Vials; And then muſt the time of the Vials begin long before the laſt deſtruction of the Party of the Beaſt in the Harveſt and Vintage, becauſe that time is certainly not yet come; whereas thoſe Eminent Judgments ſince the Reformation, are long ſince paſt. Theor. 41.

It may alſo be obſerved, That there is no ſuch exact Agreement betwixt the Character of the Wine-preſs and that of *all* the ſeven Vials. The Wine-preſs is ſaid to be the Wine-preſs of the fierceneſs and wrath of God, and is indeed the ſame with the Cup of the Wine of the fierceneſs of Gods Wrath mentioned in the ſeventh Vial. But that Expreſſion of the ſeventh Vial, does plainly diſtinguiſh it from the reſt of the Vials, as a very extraordinary Expreſſion of the wrath of God, far beyond thoſe in the reſt of them: And therefore does rather diſtinguiſh the Vintage, (which has alſo the ſame Expreſſion,) as well as it ſelf, from the reſt of the Vials, then prove it to be the ſame with them.

The like may be obſerved from the 14*th.* Chapter, *v.* 10. where there is almoſt the very ſame particular Character of the Vintage that has been found in the ſeventh Vial; it is called the *drinking of the VVine of the wrath of God, which is poured out without mixture into the Cup of his Indignation*, which is the ſame with the *Cup of the wine of the fierceneſs of Gods wrath* in the ſeventh Vial, and do both of them denote the higheſt point of the Fury of Gods VVrath in the laſt Act of Deſtruction (which is certainly ſo in the ſeventh Vial,) and therefore do thereby diſtinguiſh the Vintage and the ſeventh Vial, from all the preceding Expreſſions of Gods wrath in the reſt of the Vials;

Vials; According as we ſee the *drinking of the wine of the wrath of God* in the 14*th.* Chap. 10. Quite another thing than the *Hour of Gods Judgments* in the 7*th.* Verſe before it; And refers plainly to the Vintage *that was to come*, as the Hour of Gods Judgments does refer to ſome Vengeance of God *juſt then begun.* And thus the one of them repreſents the time of the Vials juſt then begun, and the other the laſt end of them with the ſeventh Vial.

It is plain enough (from *Theor.* 36.) That the Hour of Chap. 14. 7. Gods Judgments muſt ſignifie the beginning of the laſt Plagues of God upon the *Roman* Party; And ſince the firſt of the Vials is alſo the firſt of the laſt Plagues of God upon the ſame Party, it muſt be contemporary with the Theor. 39. Hour of Gods Judgments. And then muſt it as certainly Verſe 12. be before the Harveſt and Vintage, which are after the great Perſecution.

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THIS was the fartheſt Progreſs of my Deſign, when I received the late Learned and Ingenious Diſcoveries about the future State of this Earth, from my Ho- Dr. *Burnet.* noured Friend, The Author of the *New Theory of the Earth.* I cannot ſufficiently expreſs the ſatisfaction I took in the Choice, and very ſurprizing Entertainment that I there met with; And I think my ſelf obliged thereupon to communicate ſome of mine own Reflections in confirmation of what he has there advanced. If I chance to differ from Him in ſome ſmall Matters, I am ſo well acquainted with the great Ingenuity and Freedom of his Spirit, that I think it not worth the while to excuſe it.

I do wholly ſubſcribe to his Opinion about the neceſſity of the literal Acceptation of the firſt part of the 21*ſt.* Chapter of the *Apocalypſe*, concerning the Reſurrection of the Saints: And from thence do acknowledge the unqueſtionable grounds we have for a Bleſſed *Millennium* here upon Earth. Ever ſince I firſt learnt it from Mr. *Mede*, I have extreamly admired, How it was poſſible for it to ſtand ſuſpected for an Hereſie for ſo many Ages together, and even before the Times of the Degeneracy of the Church, ONLY becauſe ſome inconſiderable Heretick had made a ſenſual Application of it. It

It is certain, That the *Chiliasts* have had very unreasonable Charges upon them by their Adversaries, from the first times of Imperial Orthodoxy; And nothing but such a kind of Injustice could have made so fair and modest a Writer as Mr. *Mede*, break out into such a Passion against St. *Jerom* upon such an occasion, as we find him pag. 898. *Os Hieronymi* ! says he, and so goes on in expostulating with him.

For it is now almost generally agreed, That the most Eminent Fathers of the Church for the first 300 years, were of that Opinion. The Jesuite *Petavius*, and others of his Society and Communion, as well as the most Learned of Protestants, do take it for a thing that cannot be denyed.

*Justin Martyr* alone is a sufficient Witness for the sense of all the considerable parts of the Christian Church in his Days, which were the neareſt the Apostolick Times of almost any remainder of Antiquity after them. In his Dialogue with *Trypho* the Jew, He tells him, That he himself, and All else that were then Orthodox Christians were of that mind, that is, that there should be a *Millennium* of the Saints upon Earth.

Ἐγὼ δὲ, ὦ εἰ τινὲς εἰσιν Ὀρθογνώμονες καὶ πάντα χριστιανοὶ, &c. *Justin Mart. in dial. cum Tryphone*, pag. 307. *Edit.* Paris.

The evidence that there is for this Opinion from the 21*st*. Chapter of the *Apocalypse*, must convince All that will hold to the true Rule of all Interpretation, which is, *Not to leave the literal sense of the words, where there is no clearer grounds for another.*

For to make it unquestionable, That the Persons that were chosen to Reign with Christ for the space of a thousand years, were to enjoy this Priviledge upon Earth: It is expressly said, That their Enemies *Gog* and *Magog went up upon the breadth of the Earth, and compassed the Camp of* these *Saints.* Verse 8, 9.

They themselves are also said to *live again* after they were beheaded, in distinction to the *rest of the Dead*, who did not then *live again*; which shews, That the Life that they enjoyed was a *real Corporeal* Life, and not that in which *All Souls* are said to live to God after Death. Vere 4, 5.

Therefore also is it, That this *New Life* is called by the same Name of a *Resurrection*, that is used to signifie the return of departed Souls into their Bodies again; And this is called the *First Resurrection* in distinction to the other, Verse 4, 5.

which is called the *Second*; Which denotes this living again of the Martyrs in the *Millennium*, to be the ſame kind of bodily Life that is promiſed at the laſt Reſurrection.

The further confirmation of this from other Authorities is ſo well performed by the Author of the *Theory*, that it needs no further concern about it of that kind.

The firſt *Epocha* of the *Millennium*, ſeems to be more difficult to determine, *viz.* Whether it begins before the Conflagration or after? And if after it, Whether only after the firſt Effects of the Conflagration in ſome particular parts of the Earth, or after the end of the general Conflagration of the whole Earth.

It ſeems to be paſt all queſtion, That the *Millennium* does not begin before the firſt Appearance of the Conflagration. For both *Babylon* and the Beaſt, are repreſented in the 18*th.* and 19*th.* Chapters, juſt before, to have been conſumed by Fire: And in the account of the fourth Beaſt of the ſeventh Chapter of *Daniel*, which is unqueſtionably the
PART I. ſame with the Beaſt in the *Revelations*, at the 11*th.* Verſe, The *Body of the Beaſt* is ſaid to be *given to the burning Flame*; Where by the Body of the Beaſt all will allow, muſt be meant the Body of that particular Kingdom: Which is a ſufficient Proof of its being a very remarkable beginning of a general Conflagration.

For the Territories that muſt be ſignified by the Body of the *Roman* Kingdom, muſt be a conſiderable part of that which is to be deſtroyed by the laſt Conflagration; And therefore cannot but be accounted the beginning of it.

We do alſo find the General Conflagration of the Earth, to be frequently repreſented as one continued Event, and fixed to one ſet time, which is called, *The Day of the Lord, The laſt End, The coming of the Lord.* And this is frequently fixed to the burning of the Seat of Antichriſt, as its firſt immediate Effect; Which is a manifeſt proof, that this burning of the Beaſt, and of *Babylon*, is the firſt beginning of that General Conflagration, which from the beginning of it to the end of it, is repreſented as one continued thing.

Thus does St. *Peter* call the time of the General Con-
2 Epiſt. 3, 4, 10. flagration, *The coming of Chriſt, The Day of the Lord, in which the Heavens and the Earth ſhould paſs away, and be burnt up*;

Now

Now theſe ſame terms of the coming of Chriſt and of the day of the Lord, are by St. *Paul* given to the firſt appearance of Chriſt from Heaven in flames of Fire, to the deſtruction of *the Man of Sin.* So alſo is the firſt appearance of Chriſt in flames of Fire, made to be the ſame with the time of the general deſtruction of all thoſe *that obey not the Goſpel of Chriſt*, and called by the ſame name of the day of the Lord, and his coming, 2 *Theſſalon.* 1. 7, 8, 9, 10. 2 Theſſ. 2. 8.

It may then now be concluded, that the *Millennium* cannot begin before all appearance of the general Conflagration.

But it may be queſtioned whether it is not to begin immediatly after the firſt effect of it upon *Babylon*, and the Beaſt.

That which gives the faireſt occaſion for this doubt, is the intimation we have after the relation of the burning of the body of the Beaſt, in the ſeventh of *Daniel*, that there will after that remain a conſiderable Part of the Earth entire, and inhabited. For it is there ſaid at the 12th v. that *the reſt of the Beaſts had their Lives prolonged for a ſeaſon and time*, tho' their dominion had been taken from them. The leaſt that can be apprehended to be meant by the *reſt of the Beaſts*, muſt be, that the three other Kingdoms, the *Babylonian*, *Perſian*, and *Grecian*, which had been repreſented by three Beaſts juſt before, were not deſtroyed by Fire, as the *Roman* Territories, repreſented by the Body of the fourth Beaſt, are deſcribed to be: that they had indeed loſt their ruling power, or their dominion, but that the People in them were ſtill alive; This ſeems to be the true, and genuine ſenſe of that verſe, becauſe it follows immediatly after the account of the ſlaying of the fourth Beaſt, and of the burning of his body; And therefore ought to be underſtood of the ſame time, and in oppoſition to what the other is ſaid then to ſuffer.

If this ſhould be interpreted only of the continuance of the three Kingdoms, (ſignified by the *reſt of the Beaſts*) for all the time, that they were made a Part of the *Roman* Monarchy, that was no more than what was before

v. 23. signified v. 23. in the Scheme of the fourth Beaſt. For that it is ſaid of him, that the Kingdom repreſented by

v. 17. that Beaſt had *devoured the whole Earth*, out of which the other three are ſaid to ariſe; And this was repreſented in the deſcription of that Beaſt long before this exception of the reſt of the *Beaſts*.

This then would incline any to apprehend that *Greece*, and *Aſia*, were here ſignified to continue ſtill inhabited, after the Burning of the *Weſtern* Part of the *Roman* Territories.

And this apprehenſion would be fortified by what may generally be obſerved of the great judgments of God upon the World. They are ordinarily executed by the concurrence of the natural diſpoſition of things at thoſe times. This does the Author of the Theory obſerve in his explanation of the Deluge, which is every where made the great Parallel of the deſtruction of the World by Fire.

According to this one would expect, that the Conflagration of the Earth ſhould not be all at one time. For it is incredible, that the Seas about the Earth ſhould be evaporated in any ſhort time, if the Conflagration were carried on by the natural courſe of things; Beſides, that it muſt require great diſtances of time to carry on ſo great a work through all the reſiſtance, that it is to overcome in the body of our Earth.

This conſideration, I ſay, does fortifie the other; But I would not have propounded it alone, becauſe there are manifeſt intimations, that there will be the immediate hand of Heaven, for the beginning of this deſtruction in the Territories of the *Beaſt*.

To this may alſo be added the conſideration of the diſtinct, and ſeparate accounts of the burning of *Babylon*, and the Beaſt; As if it were but the firſt earneſt of the general deſtruction. Thus we ſee it, in *Daniel*, and the *Apocalypſe* about the Beaſt, and 2 *Theſſ.* concerning the laſt end of the Man of Sin.

And the Wine-preſs which does the moſt fully expreſs the laſt end of all things in the Apocalyptick Scene, and as this Author obſerves, ſeems to be nothing but that Lake

Lake of Fire and Brimſtone, which is the natural effect of a Conflagration, we ſee it reſtrained only to a certain number of *furlongs* out of the City *Babylon*, or to ſome certain bounds of the *Roman* Territories in *Europe*. Chap. 14. 20.

Theſe may be ſome inducements to apprehend, that there may be many Countries entire for ſome conſiderable time after the ruine of the Antichriſtian Powers by Fire. And then, the Prophecies every where repreſenting the next State of the World after that to be the Univerſal Reign of Chriſt in the World, they ſeem to invite us to begin the *Millennium* there, when all the Enemies of the Chriſtian Church are repreſented to be deſtroyed; eſpecially when we ſee no diſtance made in the Prophecies, betwixt the end of the Beaſt and the beginning of the *Millennium*; And this would place the beginning of the *Millennium* within the time of the Conflagration, in thoſe Parts of the World which were yet untouched and entire.

But this is inconſiſtent with the Characters of the Perſons, who are deſigned for this Bleſſed State. They are ſaid to be thoſe, that were *beheaded for the Word of God*, and which were to riſe again from the Dead; And therefore are the remaining Inhabitants of any other Part of the World uncapable of this Character.

It might indeed be replyed, that thoſe, who are deſcribed as riſen from the Dead for this end, are only that Part of theſe Inhabitants, which were to *ſit upon Thrones, and to judge* the reſt, upon which account they are ſaid *to Reign*, or to be the Kings in this World together with Chriſt; Which ſuppoſes, that there muſt be others beſides, whom they were to Reign over, and to judg.

That therefore, which does the moſt clearly determine the firſt point of the *Millennium* is the Characters of the New *Jeruſalem*.

Immediatly after the thankſgiving for the deſtruction of *Babylon* chap. 19. 6. It is *ſaid that the Lord God Omnipotent Reigneth*; And that the *Marriage of the Lamb was come*, and that *his Wife had made her ſelf ready*. v. 6, 7.

1. It is unqueſtionable, that by the Wife of the Lamb in this place is meant the ſame thing in ſubſtance with that

that which is called the New *Jeruſalem*, chap. 21. 2. For, as her being only ready for Marriage, in the 19. chap. does ſignifie her to be yet but a Bride, ſo has the New
Ch. 21. 2, 9. *Jeruſalem* the ſame names in the other Chapter, of a Wife, and Bride to the Lamb, in reference to this.

2. It is as manifeſt, that the reaſon why this intimation of the readineſs of the Lambs Wife, comes in immediatly after the account of the burning of *Babylon*, is to ſignifie the ſucceſſion of the true Spouſe of Chriſt, in the room of the WHORE that was deſtroyed.

3. By this then it appears, that that State of the Church, which was to be afterwards the New *Jeruſalem*, was to ſucceed ſoon after the deſtruction of the Beaſt; For it
Ch. 19. 2, 11. was ſaid to be in a readineſs juſt before the laſt Fight of the Armies of Chriſt with thoſe of the Beaſt.

4. From hence does it appear, that the New *Jeruſalem*, and the *Millennium* are the ſame ſtate of the Church of Chriſt. For that ſtate of it which is called the New *Jeruſalem* could not either end before, nor begin after the *Millennium*.

Chap. 21. 2. 1. It could *not end before the Millennium*: Becauſe there was a New Heaven, and a New Earth, and the former were paſſed away before the Appearance of the New *Jeruſalem*; Which ſhows, that this State of the New *Jeruſalem* was after the general Conflagration; And then, it has
v. 4. the priviledge of *having no more death in it*; And therefore muſt it always continue, and conſequently be the ſame State of the Church with that in the *Millennium* during thoſe years, let the firſt beginning of it be never ſo uncertain; Wherefore the continued State of the New *Jeruſalem* could not be paſt before the *Millennium*.

2. The State of the New *Jeruſalem could not begin after the*
Ch. 19. v. 7. *Millennium*: Becauſe it was in a *readineſs* to come preſently after the ruine of *Babylon*, and before the burning of the Beaſt, after both which the *Millennium* is deſcribed to be; Whereas if the New *Jeruſalem* were to come after the *Millennium*, it would not begin till above a Thouſand years after it was ſaid to be in a readineſs to come.

And further, it is expreſly ſaid, that the Enemies of the Saints in the *Millennium* compaſſed their Camp, and

*the*

*the Beloved City*, which is the ſame peculiar Character of the New *Jeruſalem*, with thoſe of the Holy City, and the Wife, or Bride of the Lamb, in chap. 21. 2, 9. This ſhews, that the *Millennium*, and the New *Jeruſalem* were both at the ſame time. And this added to the former part of the Proof is a ſufficient conviction, that the New *Jeruſalem*, and the *Millennium* are the ſame State of the Church. Chap. 20. v. 9.

5. If the New *Jeruſalem*, and the *Millennium* be the ſame ſtate of the Church, then are we no longer to ſeek for the firſt beginning of the *Millennium*. For the New *Jeruſalem* did not begin till after the general Conflagration, or not till there was *a New Heaven, and a New Earth, and no more Sea.* Chap. 21. 2.

This is ſufficient to determine the beginning of the *Millennium* to be after the general Conflagration.

But after all this, the difficulty about the prolonging of the lives of the reſt of the Beaſts for a Seaſon, and time, does ſtill remain. For if the *Eaſtern* Parts of the Earth, *Greece* & *Aſia* do after a while continue entire, as ſeems by thoſe Beaſts to be ſignified, there is all reaſon to apprehend that the Chriſtian Church will flouriſh there free from all fear of its Enemies; And then there will be a State of the Church betwixt the ruine of the Beaſt, and the *Millennium*, that does not ſeem to have any mention of it either in *Daniel*, or the *Revelations*. Dan. 7. 12.

In anſwer to this objection, it is to be conſidered that the true Church is deſcribed to be in a *readineſs* for the *Millennium*, before the time of its being actually in that ſtate; And the dreſs, that the Wife of the Lamb is ſaid to be put into, in order to the Marriage (Chap. 19. 8.) gives room enough for that pure ſtate of the Chriſtian Church, which is to come in betwixt the ruine of the Beaſt, and the laſt end of the Conflagration. Chap. 19. 7.

For theſe things ſeem to be prepared in the ſixth Vial. For the matter of that is a War betwixt the Beaſt and his Confederates, and the Kings of the Eaſt beyond *Euphrates*. And the place of the Battel being ſaid to be *Harmageddon*, which by the beſt criticks is determined to referr to ſome place in *Paleſtine*, this does ſeem plainly to intimate, that all *Aſia* will then be under Chriſtian Kings, who

who ſhall ſubdue all the power of the Beaſt in thoſe Parts. For tho' there be no expreſs mention of a Victory in that Vial, yet ſince it muſt be a Plague upon the Beaſt, as all the reſt of the Vials are, the only Plague, that it ſeems capable of inflicting upon them, is the conqueſt of that force, which were gathered together in *Harmageddon*; The very name of *Harmageddon* does alone evince this. For it does properly ſignifie, a place of Conciſion or deſtruction.

Here then appears ground enough to conclude, that *Aſia* will be the laſt Stage of the Church on this ſide of the Earth; And this gives room enough for the fulfilling of the Prophecies concerning the converſion of the *Jews*, and for any of thoſe Priviledges, which by others may be thought to be neceſſarily confined to that Country.

For in the firſt place the Air and Soil of that Country muſt in this way be ſuppoſed to be much changed to the better. Whether ſuch a change in the body of the Earth, as the burning up of the *Roman* Territories muſt needs make, may ſo change the Center of its gravity, as thereby to make it incline more to a direct ſcituation of its Poles to the Sun, which will make its ſeaſons equable, and healthful, as the firſt part of the Theory has obſerved, I know not; But the Exhalations, and Vapours, that may come cool to thoſe *Eaſtern* Parts from the great Fire in the Weſt, will make the Soil much more verdant and fruitful: As it is every where obſerved of thoſe grounds, that are near Mount *Ætna*, or *Veſuvius*. How the Aſhes ſhould flie ſo far, is eaſie to imagine from the diſtances, that the eruptions of ordinary *Volcanoes* have reached to; It will be as eaſie to apprehend, how the vapours ſhould wander ſo far to congregate into fruitful ſhowres, if we conſider, that the heat of the *Weſtern* Air will drive them into thoſe quarters, that are fartheſt from the *focus* of it till they can be cool enough to condenſe into Clouds.

This apprehenſion of the gradual, and ſlow Progreſs of the Conflagration, and of the continuance of the Chriſtian Church for ſome while after the firſt beginning of

of it, is further confirmed by the different Ends of the Beaſt, and of the Kings of the Earth, that were confederated with him. The Beaſt and Falſe Prophet, are ſaid *to be caſt alive into the Lake of Fire and Brimſtone*; But All the reſt of the Confederates to have been ſlain with the Sword that proceeded out of the Mouth of him that ſate upon the Horſe. Chap. 19. 20, 21.

The Sword of him that is there called the WORD OF GOD, and which is ſaid to proceed out of his Mouth, is generally concluded by Interpreters, to ſignifie the ſame with the Sword of the Spirit, which is ſaid to be the *VVord of God*, Epheſ. 6. 17. The Effect aſcribed to this Sword going out of the Mouth of the WORD, *viz.* that with it he ſhould ſmite the Nations, does alſo confirm this. For it is the ſame kind of Expreſſion, that is uſed to the Church in *Pergamos*, That he would fight againſt them with the Sword of his Mouth; Which therefore in both places, muſt denote the terrifying Power of the Word of God in the Conſcience, in order to an inward Conviction; Juſt as it is deſcribed in the 4*th*. Chapter of *Hebrews*, *v.* 12. with the ſame peculiar Epithet of a Two-edged Sword, that is here the Scheme of it, and in two other Chapters of the *Revelations*; And the Effect of it as a Two-edged Sword in that place of the *Hebrews*, is ſaid to be, *To pierce to the dividing aſunder of Soul and Spirit, of the Joints and Marrow, and to be a diſcerner of the Thoughts and Intents of the Heart*; All which is but a Deſcription of the Terrors of an Evil Conſcience, by the Power of the Word of God awakening it. Verſe 13. Verſe 15. Rev. 2. 16. Rev. 1. 16. and Chap. 2. 12.

Wherefore when the Confederates of the Beaſt are ſaid to be ſlain with the Sword coming out of the Mouth of the Word, nothing can be underſtood by it, but the terrifying Power of the Truth made known to their Conſciences. And then the *ſlaying* them muſt be underſtood in that ſenſe, which *killing* and *ſlaying* without mention of Blood, is in ſeveral places of theſe Viſions known to have, that is, of having loſt a former State, by which things were diſtinguiſhed from the reſt of the World.

Thus is the killing of the Witneſſes known to ſignifie nothing but the Suppreſſion of that outward Profeſſion of the Truth, which made them Witneſſes, and not poſſible to ſignifie a litteral Death, (*Conſeq.* 1. *Theor.* 28.) And their Death and dead Bodies there mentioned, are to be underſtood in the ſame ſenſe. So alſo is the killing of the third part of Men in the ſixth Trumpet, found to be nothing but the loſs of that *Roman* Name and Power, by which they were before diſtinguiſhed from the *Turks*. For it is a moſt incredible thing, That the third part of Men ſhould be *really killed*, nor was it ever verified in Hiſtory.

Rev. 9. 15.

In the ſame ſenſe have the Expreſſions of *killing* and *dying*, been found to be taken in the fifth and ſecond Trumpet; As alſo at the Aſcenſion of the Witneſſes, where 7000 *are ſaid to be ſlain*, and *the reſt* to be converted. For *ſlaying* muſt either ſignifie in that place, only the Suppreſſion of the Profeſſion of the *Roman* Religion, or elſe the Kingdom there deſcribed to be converted muſt not have one real *Romaniſt* in it, which is abſurd to imagine of it at that time, to which this is fixed, that is, long before the laſt end of the *Roman* Church.

CHAP. IV.

And in this ſenſe does Mr. *Mede* explain this very place, *pag.* 907. and quotes *Hoſea* 6. 5. to back it, where it is ſaid, *I have ſlain them by the Words of my Mouth.*

This is then a ſufficient warrant to conclude, That *by the ſlaying of the Kings and their Armies with the Sword, that proceeded out of the Mouth of him that ſate upon the Horſe*, is to be underſtood nothing but the terrifying Conviction of the reſt of the *Romaniſts*, after the burning of the *Roman* Territories; Whereas the Beaſt and Falſe Prophet are ſaid to be caſt *alive* into the *Lake* of *Fire* and *Brimſtone*, to ſignifie, That they were cut off in their Impenitence, and without Remorſe or Change of their Profeſſion. It is certain, That if the Sword out of the Mouth of Chriſt, ſhould be interpreted of any ſuch fiery Blaſt, as was to deſtroy ſo many Confederates of the Beaſt, it muſt much more have firſt ſtruck down the Beaſt and Falſe Prophet themſelves, before the time of the *Lake* of *Fire* and *Brimſtone*.

From

From hence then, there is another ground to apprehend, That the Chriſtian Church ſhall not only continue but encreaſe, after that particular Conflagration of the *Roman* Territories.

Againſt this diſtinction of the end of the Beaſt and his Confederates, it may be ſuggeſted, That the Beaſt is alſo ſaid in the *7th.* of *Daniel* to have been ſlain, and his Body to have been given to the burning Flame. Verſe 11.

But it is plain, That this is a manifeſt Contradiction to what is affirmed of him, in the *19th.* of the *Revelations*, if what is ſaid of him in both places ſhould be underſtood of the ſame time of him in the litteral ſenſe. For in the ſeventh of *Daniel*, he is repreſented as *ſlain* before he was thrown into the burning Flames. And in the *19th.* Chapter of the *Revelations*, as thrown into the Fire *alive*. That place therefore in the *7th.* of *Daniel*, muſt be ſo underſtood, as to make it capable of being conſiſtent with the other.

Now it is certain, That in the *19th.* Chap. *Revelations*, it is expreſly ſaid, That the Beaſt was caſt *alive* into the *Lake* of *Fire* and *Brimſtone:* And in what ſenſe ſoever the Beaſt be ſaid to be *alive*, when he was thrown into the Flames, it muſt at leaſt ſignifie, That he was not then litterally dead; The moſt then that can be ſignified by his being ſlain, and having his Body caſt into the Flames in *Daniel*, is only this, That he was not only ſlain, which the reſt of the Beaſts are ſaid not to have been, but alſo was burnt: There is no neceſſary order of things imported in thoſe two Characters. They are capable of being underſtood of the ſame laſt end of the Beaſt; And ſo are to be interpreted to reconcile it with the other Account of his end, which is not capable of being otherwiſe taken. Rev. 19. 20.

But then it muſt be owned, That the term of Slaying the Beaſt in *Daniel*, muſt there be litterally taken; And that upon this very good reaſon, *viz.* Becauſe there is no uſe of that Expreſſion in the Prophecy of *Daniel* in any other than the litteral Senſe, whereas it is moſt commonly taken in a Figurative Senſe in the *Revelations*, as has been already obſerved.

A further ground for this is, The intimati-
Rev. 19. 7, 9. on that is given of the Marriage Supper of the Lamb, juſt after the Ruine of *Babylon*, and of a Bleſſing pronounced to all that ſhould be *called* to it; And thereupon follows the mention of a Cry with a
Verſe 17. loud Voice, to call all the Fowls of Heaven to the Supper of the great God. This would incline any to determine, that this which has ſo peculiar a Name, as that of the Supper of the Great God, muſt be the ſame with what was before called the Marriage of the Lamb, when it appears to have the ſame kind of Circumſtances joined with it. Now this Supper is deſcribed to conſiſt of the Fleſh of the ſlain Kings and Captains, *&c.* which com-
Pag. 298. pared with what has been already found to be the Signification of ſlaying them, does naturally invite one to determine, That the Marriage Supper of the Lamb muſt be the Converſions of the reſt of the World after the Ruine of the *Roman* Church. For ſince their being ſlain is found to be a Figurative Expreſſion, neither the feeding upon their Fleſh nor the Fowls of Heaven, can be underſtood in a litteral ſenſe. Nor can it be underſtood in the litteral way, Why the eating of the Fleſh of Kings and Captains, ſhould be called the Supper of the Great God, with any Reference to the Marriage Supper of the Lamb; which muſt upon that account, denote ſome Relation in it to the beginning of the Univerſal flouriſhing State of the Church, and its nearer Union with Chriſt the Spouſe of it; And then this Supper being deſcribed to be juſt about the burning of the Beaſt, and before the *Millennium*, and to conſiſt of thoſe ſame Perſons that were confederated with the Beaſt upon this preſent Earth, it muſt be interpreted of ſome flouriſhing State of the Church after the beginning of the Conflagration, and before the end of it.

This middle State of the Church before the laſt end of the Conflagration, is alſo intimated in the Show of the Holy City, that the Evangeliſt is called to at the *9th.* verſe of the *21ſt.* Chapter; He is invited to that ſight by one of the ſeven Angels with the ſeven Vials, juſt as he was to the ſight of the Judgment of *Babylon*, by an Angel

Angel of the ſame Character, Chap. 17. 1. Who by the Plague of the ſeventh Vial upon *Babylon*, juſt before that Show, appears to be the ſeventh Angel; And then the immediate conſequence of that Judgment upon *Babylon*, being the Freedom and Deliverance of the Chriſtian Church, That Angel of the ſeven Vials who calls to the ſight of the Holy City, ought in all reaſon to be judged to be the ſame ſeventh Angel, And conſequently to call the Apoſtle to a ſight of the Holy City that was to begin upon Earth, as well as the other of the Judgment upon *Babylon*. But this I mention only as an intimation concurrent with the other.

Thus may the firſt Earneſt of the Univerſal Reign of Chriſt begin with the Conflagration upon the Stage of our Earth; And ſo may the immediate Effect of the third Woe upon the Beaſt in the ſeventh Trumpet, be as it is deſcribed, The Converſions of the Kingdoms of this preſent World, into the Univerſal Kingdom of the Lord and of his Chriſt. And from that time may Chriſt be ſaid to begin to Reign with his Father for ever, tho the *Millennium* will be his more peculiar ſhare of that Reign. And thus may the Lord God Omnipotent be ſaid to Reign, while the Lambs Marriage Supper is eating, and his Bride preparing Her ſelf to be *READY* in this World, before it comes to deſcend from Heaven, as the *New Jeruſalem*.

Rev. 11. 14, 15.

Rev. 19. 6, 7

Chap. 21. 2.

The Conflagration may indeed at the firſt thought of it, ſeem to be but a very improper Scene of Things for ſo refined a State of the Church to be conſtantly entertained with. But it is to be conſidered, That thoſe Flames of Vengeance that they will have continually before their Eyes, will be only the means of keeping them in a more conſtant and ſtrict obſervance of their Duty. It is certain, that this partial Conflagration would give reaſon enough for the Converſion of both *Jews* and *Heathens* in all parts of the World, which is difficult to find a place for in any other way.

CHAP.

## CHAP. XX.

*The three Great Revolutions, that are to happen very ſhortly, conſidered ſingly, and with Relation to one another. How they ſtrengthen the Proof of one another. Why the three laſt Vials are diſtinguiſhed from the four firſt. How the time aſſigned to the Vials, proves the firſt Riſe and laſt End of the Beaſt. The time of the firſt Riſe of the Beaſt further evinced from the Event.*

UPON a Review of the Explication of the Trumpets and Vials, it appears, That there are three remarkable Revolutions relating to theſe preſent Times that are fore-ſhewn in them.

The firſt is, The Return of the Profeſſion of the Reformed Religion in ſome Eminent Kingdom where it is now ſuppreſſed; This is ſignified by *the Reſurrection of the Witneſſes*, Rev. 11. 11, 12.

The ſecond is, The laſt end of all *Turkiſh* Wars againſt the *Weſtern* Empire, ſignified *by the paſſing away of the ſecond woe*, Chap. 11. 14.

The third is, The General Mortification of the Ruling Power of the *Roman* Church, ſignified *by the pouring out of the fifth Vial upon the Throne of the Beaſt*, Chap. 16. 10.

Theſe Events ſeem to have very fair grounds for each of them, independant of the proof of the other two. But the full ſtrength of the Application of them, does depend upon the Relation that they appear to have to one another.

1. Thus may it be obſerved of the firſt of theſe, That the Reſurrection of the Witneſſes conſidered apart from the two other, has theſe grounds for its Relation to theſe preſent Times.

The Reſurrection of the Witneſſes is *after three days and an half of the Death of the witneſſes in Sackcloth.*

Now

Now the Witneſſes in Sackcloth being agreed to be the Repreſentatives of the whole true Church in ſubjection to the *Roman* Church, Their Death muſt be the total Suppreſſion of the Profeſſion of the true Religion in all conſiderable Countries, that are under *the Domination of the* Roman *Church.* Suppoſ. 4.

This is ſtill further confirmed by the place, where the dead Bodies of the Witneſſes are ſaid to lye; And that is, *in the Streets of the Great City*, or within the Territories of the *Roman Church.* Theor. 21.

If after this we look into the preſent poſture of the Proteſtant Churches all over *Europe*, it will appear too ſadly plain, That the Proteſtant Profeſſion has within theſe thirty years been totally ſuppreſſed in all the conſiderable Countries where it was under the *Roman Church*; And the laſt Act of this Suppreſſion was either at the Revocation of the Edict of *Nants*, and the Military Execution of it all over *France* preſently after the publication of that Edict, or at fartheſt at the concluſion of the Perſecution in *Savoy* the year after. But that of *Savoy* ſeems not to be conſiderable enough to come into this account.

It appears however from hence, That the Prophecy of the Death of the Witneſſes, muſt have been fulfilled at the end of one of theſe particulars, unleſs we can imagine, That there will be two Deaths of the Witneſſes in Sackcloth, which has nothing to countenance it in the Prophecy. For the preſent total Suppreſſion of the Reformed Religion, and all conſiderable Countries that are under the *Roman* Yoke, muſt be accounted one Death, according to the Signification of the Witneſſes in Sackcloth, and the Death of them. Suppoſ. 4. Theor. 29.

Wherefore the Reſurrection of the Witneſſes being deſcribed to be three years and an half after their Death, ſignified by the three days and an half, (*Theor.* 27.) Their Reſurrection cannot be far off this preſent Time. And as their Death was the Suppreſſion of the Reformed Religion, ſo muſt their Reſurrection be the Freedom of that Profeſſion returned again; And this is reſtrained to one Kingdom only, where that Profeſſion was ſuppreſſed, under the Character of the fall of the *Tenth part of the City*, (*Conſeq.* 2. *Theor.* 21.) The whole of which City is repreſented by *Babylon*, and *Babylon* is found

found to ſignifie the whole Dominion of the *Roman* Church, and that Dominion is Divided into ten Kingdoms, and ſignified by the ten Horns of the Beaſt.

Here is therefore good ground to expect the return of the Proteſtant Profeſſion in the Kingdom of *France* within a very ſhort time, and not only that, but the Converſion of the whole Kingdom of *Frante* ſoon after the grant of a Free Exerciſe of the Reformed Religion; becauſe the Aſcenſion of *the witneſſes, and the Repentance of the reſt, follows ſoon after their Reſurrection*, Chap. 11. 12, 13.

2. THE Grounds for applying the end of the *Turkiſh* Wars to theſe preſent Times without any conſideration of the other two Events, are, The length of the time aſſigned to the continuance of the ſecond Woe in the ſixth Trumpet, and the preſent poſture of the *Turkiſh* Affairs.

For the time allotted to the continuance of the Woe, is *an Hour, a Day, a Month, and a Year*; And theſe parts of Time have been proved, to ſignifie ſo many Years as there are Days in that Sum, or more than 390 Years; (CHAP. VIII. of this Part.) It has been alſo made much more ſure, That that woe of the ſixth Trumpet is the *Turkiſh* Hoſtilities againſt the *Roman* Empire, (*Conſeq.* 2. *Theor.* 19.) The beginning of this length of Time has alſo been ſhewn to be fixed to ſome beginning of the Reign of *Ottoman*, (CHAP. IX. of this Part.) And from the beginning of any Date of *Ottomans* Reign to this preſent time, there are already run out 390 of our common Years.

Rev. 9. 15.

But from ſome Examples in this Prophecy, it is poſſible, That the account of Time may here be by *Chaldaick* or *Babylonian* Years, that is, 360 Days only to the Year; And then the whole Sum of the Years aſſigned to the continuance of the ſecond Woe or the *Turkiſh* Hoſtilities, amounts to but 391 of our common years: Which therefore muſt be now at their concluſion if thoſe two accurate computers of Time, Mr. *Mede*, and *Petavius*, be in the right, who date the Reign of *Ottoman* from a little before the Year 1300.

However, let the *Day*, *Month*, and *Year*, of the ſecond Woe, be accounted by *Roman* Years, which was the received way of Calculation in St. *Johns* time, as the other portions of time in his Prophecy that were taken out of *Daniel*, are according

cording to the *Babylonian* Account in the time of *Daniel*; yet there is ground enough from the Hiſtory of *Ottomans* beginning, to think them capable of expiring very ſhortly. For it has been found (CHAP. IX. of this Part,) That *Ottomans* Victories againſt the *Roman* Chriſtians began ſeven or eight years before the year 1300; And then there is ſpace enough left from that Date for the expiration of the *Day*, *Month* and *Year*, at this preſent time, tho they ſhould be accounted to be 396 Years according to the *Roman* Calculation of the number of Days in a Year, when this Prophecy was delivered.

As this does ſufficiently ſhew, that which ſoever of the Calculations be taken, the time aſſigned in the Prophecy is capable of expiring about this preſent time: ſo does the preſent poſture of the *Turkiſh* Affairs extreamly concur to ſtrengthen our Expectations of the laſt end of all the *Turkiſh* Hoſtilities againſt the *VVeſtern* Empire, by a laſting and general Peace.

THE Application of the third Event to theſe preſent Times, that is, The general Mortification of the Power of the *Roman* Church, is grounded upon the Date of the firſt beginning of the Vials; Which compared with the Events that have ſince happened, and that have been applyed to the four firſt Vials, does make it ſeem requiſite, That the fifth Vial ſhould be now juſt at hand; The effect of which is, *To fill the Kingdom of the Beaſt with Darkneſs.* And this Ground for it is independant of the Characters of the other two Events. 3.

BUT NOW if we come to compare the Proofs of theſe Events for the confirmation of one another, They will appear to have a much ſtronger Foundation for their Application.

For Example, The firſt of theſe Revolutions or the Reſurrection of the Witneſſes, does appear to be much more cloſely confined to theſe preſent Times, by its Relation to the ſecond and third.

For if the *Turkiſh* Hoſtilities (the ſecond of theſe Events,) muſt be very ſhortly at an end, then muſt the Reſurrection of the Witneſſes be much ſooner. For there is the Converſion of an whole Kingdom of the *Roman* Party to and Con- 1. Rev. 11. 13, 14. Theor. 21.

be performed, betwixt the Reſurrection of the Witneſſes and the paſſing away of the ſecond Woe, or of all *Turkiſh* Hoſtilities. And the preſent poſture of the *Turkiſh* Affairs gives a further preſumption of the likelihood of this.

2. The nearneſs of the time of the Reſurrection of the Witneſſes, will be ſtill more confirmed by the Grounds that there are for the near approach of a general Mortification of the Power of the *Roman* Church, which is the third of theſe Revolutions before mentioned.

For if the Plague of the fifth Vial which is found to ſignifie this Event, be ſo near at hand with the general Humiliation of that Party, the Death of the Witneſſes muſt very ſhortly be over, and their Reſurrection begin in one at leaſt of the Kingdoms of that Party, before the general Advance of their Power in All the Territories of the *Roman* Church, which is the buſineſs of the fifth Vial; But eſpecially, if the fifth Vial be the firſt part of the third Woe, which brings on the Univerſal Kingdom of Chriſt in the ſeventh Trumpet, (*Conſeq.* 2. *Theor.* 66.) For the third Woe cometh quickly after the ſecond; And the Witneſſes muſt be riſen again before that time, according to the order of the Prophecy.

Theor. 65.

Rev. 11. 15.

THE ſecond Revolution, or the end of all *Turkiſh* Vexations, is alſo much more certainly confined to theſe preſent Times, by the Relation of its Schemes to thoſe of the firſt and third of theſe Events.

1. For if the Reſurrection of the Witneſſes be now very near at hand, the paſſing away of the ſecond Woe cannot be far off. The ſecond Woe paſſes away preſently after the Aſcenſion of the Witneſſes, which is deſcribed in the Prophecy to be much about the ſame time with their Reſurrection.

Chap. 11. 13, 14.

2. And next, if the third Event or the Plague of the fifth Vial be near at hand, for the general Mortification of the Power of the *Roman* Church, then All the Hoſtile Power of the *Turks* muſt be ſoon at its laſt end: Becauſe the Plague of the fifth Vial begins the third Woe, (*Conſeq.* 2. *Theor.* 66.) And therefore muſt the paſſing away of the ſecond Woe, or the end of the *Turkiſh* Hoſtilities be before it.

THE third Revolution or the general Mortification of

of the *Roman* Church, is much more certainly fixed to theſe preſent Times by the Relation of its Characters to thoſe of the firſt and ſecond of theſe Revolutions.

This need no long proof. For the fifth Vial, which does deſcribe this Revolution, is the beginning of the third Woe, (*Conſeq.* 2. *Theor.* 66.) And it is ſaid to come quickly after the paſſing away of the ſecond Woe: If then the paſſing away of the ſecond Woe (which is the ſecond of theſe Revolutions,) be near at hand, the general Mortification of the Church of *Rome* which begins the third Woe in the fifth Vial, cannot be far off. 1. Rev. 11. 14.

So alſo, if the Reſurrection of the Witneſſes be at hand, the fifth Vial which begins the third Woe muſt be ſoon after that Revolution; becauſe the third Woe is in the Prophecy deſcribed to follow ſoon after the ſecond, which is the next in the Prophecy to the Reſurrection and Aſcenſion of the Witneſſes. And beſides, the third Woe is the continual Advancement of the true Church, or of the Riſen Witneſſes in all parts of the World, to the laſt ruine of the Power of the *Roman* Church, (*Theor.* 58.) 2.

And this according to the order of the Reſurrection of the Witneſſes, and of the third Woe in the Prophecy, ſeems to be nothing elſe but an immediate Sequel of the Reſurrection and Aſcenſion of the Witneſſes; For it ſeems to be nothing elſe but the immediate Progreſs of the Power of the true Church in all parts of the Dominion of the Beaſt, after its recovery from a State of Death in one particular Kingdom where it firſt revives. And ſo the third VVoe is nothing elſe but the continual encreaſe of that Recovery of the Church from the firſt Appearance of it from Death, at the Reſurrection of the VVitneſſes. Therefore the Plague of the fifth Vial being the firſt beginning of this third VVoe, muſt follow very ſoon after the Reſurrection of the VVitneſſes.

From hence may it eaſily be diſcerned, why the three laſt Vials are diſtinguiſhed from the four firſt, and made ſo many parts of the third VVoe. That which makes the difference betwixt them, is, That the four firſt fall upon the Party of the Beaſt from the time of the firſt general Decay of his Power. But the three laſt come

upon them after a new recovery of that Party, and their Triumph over the Witneſſes, And ſo are the three laſt Woes upon that party after the laſt fluſh of their Power; As the three laſt Trumpets are diſtinguiſhed by the ſame name of three Woes from the four firſt, to denote the different Judgments, that were then to come upon the account of the recovery of the *Roman* Tyranny at the new Riſe of the Beaſt, which had been much humbled by the Fall of the *Weſtern* Empire.

AND NOW it may be obſerved, that the proof of the Applications of the Trumpets, and Vials does ſtand upon its own bottom, without any other ſuppoſitions about the firſt date of the appearance of the Beaſt, then that it was before the year 620, which all conſiderable Proteſtant Interpreters do agree in. And from thence it is eaſie to obſerve, what a new demonſtration a *poſteriori*, theſe Applications do offer for the fixing the firſt date of the 1260 years of the Reign of the Beaſt.

Suppoſ. 3.

For, in the firſt place, if the date of the Vials be the firſt times of the Proteſtant Reformation, and the fifth Vial be but juſt now at hand, then the three laſt Vials, which are now ſtill to come, muſt require about an 100 years to be fulfilled in, to hold any proportion to the four firſt, which are found to have been paſt ſince that date; And it appears to be a common Rule in this Prophecy, to obſerve ſome proportion betwixt the Parts of every number in it, which are of the ſame kind with one another, as alſo to ſignifie the diſproportion, that there is betwixt ſuch parts of numbers, when there is really any diſproportion in the events to which they are applyed. This has been already obſerved in the marks, that are ſet upon the three laſt Trumpets, to diſtinguiſh the length of that continuance from that of the four firſt; And this note of diſtinction betwixt the different Trumpets is a probable confirmation of the equal proportion, that there is betwixt the equal parts of other numbers, which have no ſuch mark of diſtinction betwixt them. For *Exceptio firmat Regulam.*

It is therefore very reaſonable to conclude from hence, that the end of the time of the Vials will not be much ſooner, or later than about an 100 years hence.

And then ſince the laſt Vial ends with the deſtruction of the Beaſt, this is a new confirmation of that which has been elſewhere advanced, *viz.* that the firſt appearance of the Beaſt was at *Juſtinians* recovery of the *Weſtern* Empire, from which time to about the year 1800 will be about 1260 years.

Conſeq. 4. Theor. 51

THIS is very agreeable to the nature of the third Woe in the ſeventh Trumpet, which brings the Beaſt to his ruine, and is found to be juſt now at hand by the execution of the fifth Vial. For it is one of thoſe three Trumpets, which are diſtinguiſhed from the four firſt for the length of their continuance under the name of the three laſt Woes; And according to the length of the continuance of the other two Woes before, it muſt continue for a conſiderable time to hold any proportion with them.

Conſeq. 2. Theor. 66.

Rev. 8. 13.

And that which remains for the ruine of the great City *Babylon*, after the fall of the tenth part of it juſt before the third Woe, does ſeem to require as conſiderable a length of time to finiſh that work in. For it is the converſion of all the *Roman* Church, except a tenth part of it, which is thereby ſignified to remain for the work of the third Woe in the ſeventh Trumpet, and which therefore cannot require leſs, than ſuch a proportion of time for it, as is allotted to the three laſt Vials.

Chap. 11. 13.

The *coming quickly* of the third Woe (chap. 11. 14.) is of no weight to hinder the length of its continuance, as has been elſewhere obſerved. *Coming quickly* does generally ſignifie in Scripture, and every where elſe the ſudden appearance of a thing, and not the ſudden going of it away; But more eſpecially in this place, where it is uſed to ſignifie a ſucceſſion only to another thing, that is ſaid to be *paſſed away*.

This *Epocha* of the end of the Reign of the Beaſt, may be alſo thus further confirmed from the event. The Reign of the Beaſt is ſuppoſed now in being, and that the continuance of his Reign is for the ſpace of 1260 years. The Reign of the Beaſt then could not begin muchbefore the year 450. For there

are

are very near 1260 years paſſed ſince that time. There wants now but 20 years of that whole ſpace of time. And beſides, there is certainly ſome part of the time of his Reign ſtill to come. For the two Witneſſes are certainly not yet riſen, nor the ſecond Woe paſſed away, after both which muſt come a third Woe of ſome continuance, to be able to make an end of the Beaſt with the three ſignal ſucceſſive judgments of the three laſt Vials in it; Eſpecially when the Plague of the 6th is deſcribed, by a great War betwixt ſeveral great Potentates.

Now there was no appearance of any remarkable event, fit to ſignaliſe the firſt Riſe of the Beaſt by, betwixt the year 450, and the time of *Juſtinian*. That which is chiefly urged for this purpoſe, is the new appearance of the Ten Kings in the *Roman* Empire about that time, amongſt whom that Empire was ſhared.

But is is certain, that the Ten Kings were in poſſeſſion of their ſhare of the Empire ſome while before that time; and therefore muſt the Beaſt have been riſen before the year 450 according to that account; And then would he be at an end before any ſuch long execution could be done upon him, as the three laſt Vials, or the third Woe do repreſent.

Beſides, the Beaſt in the Revelations is known to be the ſame with the little Horn in the ſeventh chapter of *Daniel*. And the Ten Kings are there ſuppoſed to have been riſen before the appearance of the little Horn.

Dan. 7. 24. v. 8. For it is ſaid, that he came up after them, and that he came up among them.

The firſt of which does plainly expreſs the preceeding appearance of the Ten Horns, and the latter the exiſtence of them all, when the little Horn appeared amongſt them. It is alſo ſaid, that the little Horn had *three of the firſt Horns* plucked up by the roots *before* Him.

Thoſe *firſt* Horns had been before named the Ten Horns; Which is a clear ſignification, that the ten Horns were

v. 8. all ariſen before him, who had three of *them* plucked up for him.

There

There is therefore no force from the pretended ſi- v. 7.
multaneous Riſe of the Beaſt with the ten *Kings* to fix the Riſe of him to about the year 450, or to any time after it, before the Reign of *Juſtinian*.

THAT which is the chief mark to know the firſt appearance of the Beaſt by, is the New ſucceſſion of a King, who was one of ſome other ſeven, that had been before him; *The Beaſt ---- is the eighth, and is of the ſeven*; Rev. 17. 11.
And it being agreed, that all the ſeven Kings are ſo many different appearances of the ſupreme Government of the *Romans*, it muſt be enquired, whether there were any ſuch new appearance of the ruling power of *Rome*, betwixt the year 450, and the time of *Juſtinian*.

It is certain that the Imperial Government was about the year 450 the Ruling Power, and that it received no change till the conqueſt of *Rome* and *Italy* by the *Goths* and *Heruli*.

But it was impoſſible for thoſe Barbarous Kings to be the Beaſt, becauſe they were in that Age made an end of, whereas the Beaſt is agreed to continue to this day.

Nor could it be any new appearance of the Papal ſuperiority, which could about that time be called the Riſe of the Beaſt. For all the increaſe of the Papal Power would concern the Falſe Prophet only, who is the ſe- Rev. 13. 11, 12.
cond Beaſt; Whereas there is a manifeſt diſtinction betwixt that which is every where in this Prophecy called the Beaſt, and Him, who is called the Falſe Prophet; For the latter is on purpoſe repreſented by a ſecond Beaſt, to ſhow the difference betwixt him, and the firſt.

By this then it appears, that the firſt Riſing of the Beaſt, could not happen before the return of the Imperial Government again to the City of *Rome* with *Juſtinian*; Which as it was a new change of the Ruling Power of that place after its Conqueſt of the *Goths*, ſo was it very properly qualified to bear the Name of the eighth King, who was one of the ſeven; For it was the Imperial Government, which had been the ſixth King before, But upon its reſtauration after the ruine

of

of the *Goths*, whose Reign was the seventh King, was an eighth, which had been one of those seven, that were past, and gone before it.

Thus does it appear, what a confirmation there is of the first appearance of the Beast with *Justinian*, from the grounds that have been given for the applications of the Trumpets and Vials, independant of any particular supposition concerning the first Rise of the Beast. And now on the other side it may be observed, what a confirmation it is of the applications, that have been made of the Trumpets and Vials, that the first appearance of the Beast, has been proved to have began with *Justinian*.

PART. I.

That which does receive the greatest advantage by this is the application of the Vials. For if the first time of the Beast was at *Justinians* recovery of the City of *Rome*, then must not it end till a little before the year 1800. And then since the last Vial is to bring the Beast to his end, The last Vial must also end about the same time.

Wherefore since the three last Vials have been found necessary to be contained in the third Woe, (Chap. 16.) which is certainly yet for to come, and that the Vials are found to begin with the Reformation, The fourth Vial cannot be still to come. For then there would be no proportion betwixt the three first, and the four last; The three first would have taken up about 160 years, and the four last would be finished in an 100 years at fartheſt, and this without the least intimation of any such difference betwixt them in the Prophecy, which yet is found to signifie any considerable difference betwixt the parts of the same number when really it is so; As in the mark of distinction, that it has set upon the three last Trumpets, and in that of the seventh King, *Rev.* 17. 10. to signifie his short continuance

This

This demonſtration of the firſt Riſe of the Beaſt does alſo confirm that remarkable difference, that the Prophecy makes betwixt the four firſt Trumpets, and the three laſt. For according to what has been found to be the unqueſtionable interpretation of the fifth Trumpet, the three laſt Trumpets begin ſoon after the firſt appearance of the Beaſt, and the four firſt end a little before his appearance, which gives a very ſufficient reaſon why the three laſt ſhould be judgments of ſo much heavier a nature than the four firſts as to be introduced with ſo dreadful a cry of Woe, Woe, Woe, and to be followed with ſuch dreadful Repreſentations anſwerable to it. The provocations of the Beaſt were of a much higher malignity, then thoſe beginnings of the *Roman* Tyranny, that uſher'd him in, and were therefore to be anſwered with judgments ſuitable to them.

But then the ſealing of the 144000 before the marking of the Party of the Beaſt did ſhow, that the main body of the Chriſtian Church was corrupt enough before the appearance of the Beaſt to have the Vengeance of the four firſt Trumpets executed upon it.

The length alſo of the time aſſigned to the execution of the third Woe upon the Beaſt, is by the ſame means further confirmed. For the third Woe ends not before the laſt end of the Beaſt; It is that, which ruines him; And by its character of coming quickly after the ſecond Woe, and by the known end of the period of the ſecond Woe (from the day, month, and year aſſigned for the continuance of it) the third Woe muſt neceſſarily begin within a very few years; Wherefore the continuance of the execution of that Woe upon the Beaſt muſt be about an 100 years, that is, from a few years hence to about the year 1800.

BEfore we take our laſt farewell of theſe conſiderations, it will be no unpleaſing Entertainment of our minds to reflect a little upon the ſtrange concurrence of Events, that come now to crowd into be accompliſhed about theſe preſent times.

All that dreadful War, and ſlaughter of the Witneſſes in the eleventh chapter, has happened within the compaſs of the laſt forty years. And the whole Plague of the fourth Vial has been executed within the ſame time.

The laſt end of the ſlaughter of the Witneſſes, Their not being ſuffered to be buried, Their Reſurrection from the dead, Their Aſcenſion into Heaven, The fall of the tenth part of the City, The general Repentance of it, And the end of the ſecond Woe, are confined to a very few years, ſome paſt, and the reſt at hand, And ſignifie the moſt remarkable Events, that can be found in many Ages, *viz.* The utter extinction of the profeſſion of the truth in all the conſiderable Territories of the *Roman* Church, the preſervation of it in the Conſciences of the denyers of it, the revival of the outward poſſeſſion of it where it was ſuppreſſed, the advancement of the Proteſtant Religion into a *Popiſh* Throne, The Revolt of the Government of that Kingdom from the *Roman* Church, the converſion of that whole Kingdom to the Reformed Religion, and then the final end of all *Turkiſh* Wars, either by a general peace or the ruine of their Empire.

Preſently after this is to be expected the beginning of the fifth Vial, which is the moſt remarkable Plague of any that had happened, and at the ſame time the beginning of the Third Woe, ſet out by the eminent circumſtances of the ſounding of the laſt Trumpet, and to be ſoon fulfilled by the beginning of a general mortification of the Intereſt of the *Roman* Church in all parts of its Dominion, which is to continue for about forty years.

Theſe

Theſe Reflections compared with the happy earneſt, that we have already had in theſe Nations, of the ſpeedy accompliſhment of the lightſome part of theſe Events juſt now at hand, muſt make us with all pious gratitude acknowledge, that, BLESSED ARE THE EYES, THAT SEE THE THINGS, THAT WE DO, AND SHALL SEE.

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*F I N I S.*

Letters wrote, when there was the greateſt Apprehenſions of the late Dangers.

## To *Henry Plumptre*, Eſq;

DEAR.....

*YOU have made a true gueſs at the cauſe of my long ſilence. Indeed I have been almoſt buried in my Apocalyptical Thoughts for theſe ſeveral Months, and ſeveral times have reſolved to find leiſure enough to write to you, and yet have been again diverted from it* ——————————————— *for which I beg your Pardon. But to ſhew you, that I have made ſome Improvement by it, I do now acquaint you, that I am in a condition to write Prognoſtications of the Affairs of almoſt all Kingdoms for theſe Hundred Years next following. I will endeavour here to give you an Account of ſome of the Particulars of them in order.*

1. *I make account, that it is demonſtrable, That the Woe of the ſixth Trumpet is the Turkiſh Encroachments upon the Remains of the ancient Roman Empire.*

2. *That the laſt end of their Hoſtilities is determined in expreſs terms in the* Prophecy *to the time of Three hundred ninety ſix Years at moſt, from the firſt riſe of the* Ottoman *Family.*

3. *That they will either begin a perpetual Peace, or have an end of their Empire within theſe Eight Years at* fartheſt, *but there are grounds enough to expect it ſooner.*

4. *But yet that there will be neither a* general *Peace with the Turks, nor the Ruine of their Empire before about the Year* 1690. ——— *And very probable,*

5. *That the Two Witneſſes were killed at the Revocation of the Edict of* Nants *in* 85.

6. *And therefore improbable, that there ſhould be any Perſecution or Suppreſſion of the True Religion in* England, *where the Witneſſes are not ſo much as in a Sackcloth ſtate. The ſame may be apprehended of the* Palatinate. ——— *But much more certain,*

7. *That the True Religion will revive again in ſome very conſiderable Kingdom before the* general *perpetual Peace with the Turks, or the Ruine of their Empire.*

8. *And from the firſt flouriſhing return of it in that Kingdom, it will continue advancing upon the Ruines of the Roman Church, without any Interruption, for about an Hundred Years, or till the laſt end of that Church.*

9. *That the Church of* Rome *will begin to be in that uninterrupted, or gradual decay of its Power, preſently after the* general *Peace, or Ruine of the Turkiſh Empire.*

10. *That*

10. *That the firſt Humiliation of the Roman Intereſt after the end of the Turkiſh Hoſtilities, will be ſome Troubles in the Imperial Countries, or in the Lands of the Papacy, which muſt be within very few Years.*

11. *That thoſe Troubles will continue till about the Year* 1720 *at leaſt, if not ſome years after.*

12. *That thoſe Troubles will be an Humiliation of the Power of the Roman Church, moſt probably by a New Reformation getting ground among them, but without much Effuſion of Blood. They will be a great Eclipſe of the preſent flouriſhing appearance of the Imperial, or the Papal Power.*

13. *That the preſent King of* France *will be not much longer active againſt the* Spaniſh Netherlands, *or the Imperial Intereſt.*

14. *That betwixt the Year* 1720, *and* 1760, *there will be a very eminent War betwixt ſome Eaſtern Princes on the other ſide of* Euphrates, *and the Confederate Princes of the Roman Party.*

15. *That in the latter part of that War there will be ſome eminent Judgments, that will make way for a particular advancement of the Kingdom of our Lord.*

16. *That betwixt the Year* 1760 *and* 1800, Rome *will be deſtroyed, and ſoon after, the chief Supports of the Roman Church, Eccleſiaſtical and Civil, or the Imperial Roman Power, and the Papal will be deſtroyed.*

17. *I had forgot to add in its place, That it is most unqueſtionable, that the Two Witneſſes* Rev. 11. *can never have yet been riſen again from the Dead; Nor can their Reſurrection be deferred till after either the end of the Turkiſh Empire, or the concluſion of the* general *Peace with them.*

*But whatſoever becomes of all theſe Particulars, my main Demonſtration about the time of the Riſe of the Beaſt, and the fixing it to the preſent Heads of the Roman Church ſtands ſtill unſhaken.*

*If you meet with* Dr. Patrick, *pray tell him, That his Encouragement was the great Motive to me to enter into the more obſcure and uncertain parts of the Prophecy; But I think I have done it with ſo much Caution, that I am confident I ſhall be allowed to proceed upon acknowledged Grounds, and not to be very looſe in my Deductions and Connections.* ——— ——— ——— *God grant I be not deceived in any thing material to the Comfort of his Church.* ——— ——— ——— *I believe all may be finiſhed before* Chriſtmas.

Novemb. 22. 1687.

I am, &c.

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To

## *To the ſame.*

### At the firſt Change of Corporations to get the Teſt off.

*I Was very much pleaſed with the divertiſement which you made your ſelf in your laſt. Whatſoever pity others may meet with, the New Chartermen will find none. The preſent Revolutions I look upon to be the beginning of the preparations for the univerſal Kingdom of Chriſt upon Earth.* Whatſoever others may intend, *or deſign by this Liberty of Conſcience, I cannot believe, that it will be ever recalled in* England, *as long as the World ſtands, and ſo may be, and is very likely to be of much ſurer, and more-laſting continuance than* Magna Charta. *But yet, though vaſtly tempted to concur with the Court in the Perſons, that are recommended to be choſen for Parliament, I cannot in Conſcience comply. I look upon this Parliament as wholly deſigned for the compoſure of a Difference betwixt the King and the Nation, and therefore ought to conſiſt of Perſons wholly independent upon the favour of the Court, to be able to keep to their intentions of a laſting ſecurity for the Nation.*——

*So that I, who could do it more according to theſe Principles, than any elſe, do now ſtand alone by my ſelf*

to

*to be the only Object of a Storm. But I hope that Liberty of Conſcience will be faithfully obſerved.* ———

——— *New Matter coming into my thoughts, or new ſtrength of Proof for the old, has kept my Work ſtill upon the Anvil. But I hope to have quite done with the Second Part within theſe three Weeks, or Month, and to ſend it to Doctor* Patrick, *and while he is peruſing that, I will endeavour to finiſh the Firſt. The Biſhop of St.* Aſaph *has a deſire to ſee my Papers, having a deſign himſelf to Print ſomething on that Subject. I deſire you to correct one part of the Concluſions in my laſt Letter, and that is concerning the Troubles of* Germany *Imperial, or the Papacy in particular, and inſtead of them to underſtand it of the great Diminution of the power of the Roman Church in general. For it muſt neceſſarily be the Dominion of the Roman Church in general, which is meant by the Kingdom of the Beaſt in the fifth Vial, and which is very ſhortly approaching: But yet Imperial* Germany, *or the Papacy may be the chief ſufferers in it.*

*I am more and more confident, as Apocalyptical Men uſe to be, of the ſtrength of my Concluſions; And from thence ſend you the News of a continual increaſe of the flouriſhing State of the Church very ſhortly to begin, and to continue to the end of the World; And therefore deſire you to take ſpecial Care of your Health, and to deſire all good People to do ſo, that they may be ſo happy as to live to ſee a full confirmation of this Prediction;* ———

———*But* the next Year *ſeems in all probability to be a Year of Wonders for the recovery of the Church. My Pen runs before I am aware of it; For my Head is full,*

*full, and I think I have got one to ease my self upon, and so I desire you to bear it patiently; It is nothing but a great confidence in the interest I have in your Friendship, that is the cause of it, and therefore is to assure you how much without reserve I am*

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*AS to your demand about my Opinion of the Year* 89. *I must own that I am of the mind of* Monsieur Jurieu *about the Resurrection, though I think that which he makes a chief ground for it, to be weak* ——— ——— ——— ——— ——— ——— ——— *I think such a thing to be highly probable to happen that Year in some eminent Kingdom of the Roman Party where the Reformed Religion has been suppressed, and upon comparing the circumstances of other Kingdoms with the Characters of the Text, I cannot imagine where it should be but in* France. *For the Ascension that follows, may, I think, be demonstrated to signifie an advancement to an Earthly Throne. And where can that be the next Year amongst the Kingdoms of* Poland, Bohemia, Silesia, Hungary, France? *Upon this occasion I cannot but mention to you, That the King of* France *either has not long to live, or must be really made* The Most Christian King *within these few Years. But pray do not imagine that I affirm*

*firm theſe things upon ſo fanciful a bottom as* Monſieur Jurieu's grand place *is, which beſides other defects, is a wrong Tranſlation, and has no clear known uſe of the* Greek *word in that ſenſe either in the* New Teſtament *or the* Septuagint.

Feb. 28. 168⅞.

MVSEVM BRITAN NICVM

FINIS.